The New-York Evangelist

AND NEW-YORK PRESBYTERIAN.

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Foreign Correspondence.

FOREIGN CORRESPONDENCE OF THE N. Y. EVANGELIST.

MORALS AND MEN IN GREAT BRITAIN.

LONDON, *October* 26, 1850.

CONVERSION OF ENGLAND TO ROME.

The Pope has seriously undertaken to re-convert the people of England to Rome! Flattered by the frequent transitions which have taken place since the rise of Puseyism, and encouraged by those political concessions which the Government has made from time to time, in obedience to the spirit of the age, the conceited occupant of the Seven Hills fancies the speedy return of England to the embrace of Mother Church is among the recompenses that Providence is about to bestow upon him for his past troubles! This is the substance of the Pope's bill; it recites that it is the earnest desire and aim of the Roman Pontiff to extend Catholicity, and to "re-convert the English nation," especially by the foreign education of devout young English Catholics; and considering the present state of England, and the number of persons daily converted, His Holiness judges it proper to recall the vicars apostolic, and a complete new episcopal hierarchy is established. An Archbishopric is created, under the title of Archbishop of Westminster, and Dr. Wiseman appointed, who will have a suffragan bishop of Southwark, and eleven other suffragan bishops divide the rest of the entire kingdom. The jurisdiction of the several bishops, as well as their titles, are distinctly enumerated, and the bishops are assured they will enjoy in England the same rights and facilities as in other Catholic countries.

The conceit is so ridiculous, and the harm that all this empty parade is to work in such a country, so trifling, that the indignation it has awakened is rather astonishing. You, who have been accustomed to the largest liberty, and become familiarized to the presence of Catholic bishops among you, can hardly understand the intensity of fear and feeling which the anticipated return of Cardinal Wiseman awakens. He will be in danger of a Haynau reception, if better feelings do not prevail. It is true, he will be the first Cardinal that has set foot on English territory for three centuries; but that is no proof that he will fire the Thames, or make one single Catholic more. The English are slow at learning the lessons of time.

On different keys, the same tone of rebuke and denunciation prevails in all the leading journals. The Times thunders out its exasperated periods, with characteristic eloquence and energy. The Chronicle speaks in a gentler tone, but cannot avoid stigmatizing his last act as "foolish" and "insolent." The Post pronounces the point at issue to be "not religious, but political—not a war of Roman against Anglican creed, but the validity of the power of the Bishop of Rome against that of the Queen of England;" and declares the conduct of Pius IX. to be "a direct invasion of the Royal authority, and an attack upon the Constitution of 1688." The most judicious view of the case is that taken by the Daily News, which justly observes, that this act of the Papacy should lead to an inquiry, upon the part of the Protestants, into the causes of that increase of Romanism which suggested to the Pope and his advisers the step they have just taken. That inquiry would show that Romanism is propagated, in English society, from two opposite quarters—from above, by Oxford professors, who are Protestant in name and Popish in heart; and from below, by natives of Ireland, whose extraordinary fecundity and migratory habits have occasioned the planting of Popish colonies in every part of the British empire. The evil, therefore, should be checked in both these sources. Oxford should be purged of Anglo-Papists, and thoroughly reformed; and no effort should be spared to realize, in the best sense, "justice to Ireland."

THE TRANSITIONISTS.

Archdeacon Manning, and Archdeacon Wilberforce, are said to be on the point of going over to Rome; the Bishop of Oxford is extremely dissatisfied with the state of things; Dr. Pusey has publicly stated his intention of dying in the Church of England, notwithstanding her "fallen" state, as he calls it, although he signed the "resolutions" which expressly state that acquiescence in the Royal decision would prevent their regarding the Church of England any longer as forming part of the "Holy Catholic Church," &c. It is reported that Rev. Henry Wilberforce, after having openly united with the Romish Church, retains his living in the Church of England!

THE CONGREGATIONAL UNION.

The autumn assembly of the Congregational Union, held last week at Albion Chapel, was numerously attended. The business was mainly of a denominational character; though many addresses of great excellence were delivered. Among the speakers most listened to, were Rev. Thomas Binney, Dr. Reed, Rev. J. Parsons, of York, and Rev. John Burnet. The Congregational Lecture for the year, is to be delivered by Rev. Dr. Halley, of Manchester, who will furnish the sequel of his former very able course in 1845, on the Sacraments. His former series was confined to Baptism: the present will embrace the Lord's Supper, and may be expected to be an erudite, logical, and truly Protestant exposition of the Scriptural import of that ordinance. At the present moment, a full and able refutation of the Romish, and the Tractarian or semi-Romish theories, will be most seasonable; and Dr. Halley will be found, we feel certain, a fair match, in every literary and theological requisite, for either Dr. Pusey or Dr. Wiseman.

A pleasant incident of the meeting was the perfect reconciliation of Dr. Price and Dr. Campbell, and the consequent cessation of the ridiculous and strange warfare between the Banner and the Eclectic Review. Both parties took back their words, and the Eclectic was soundly endorsed as orthodox.

SCOTTISH INTEMPERANCE.

The Free Church Synod of Perth, among the actions taken at its late meeting on different subjects, strongly enjoined Presbyteries to recommend the ministers to preach on the subject of intemperance, and sessions to do what they can to suppress the evil. The matter was earnestly discussed, and a deep conviction expressed that the cause has special and imperative claims upon the clergy. The interest in temperance is vastly increasing in the religious circles of Scotland.

THE EXPELLED WESLEYANS.

The subscription for the three Wesleyan ministers who were expelled by the Conference, having amounted to £3,300, a cheque for £1,100 has been presented to each of the three—Messrs. Everett, Dunn, and Griffith.

CORRESPONDENCE OF THE NEW-YORK EVANGELIST.

LETTERS FROM CALIFORNIA.

Sacramento City, Cal. Sept. 30, 1850.

MR. EDITOR—The deed must be done. It is time to relate our September experience. The phenomena, meteorological and atmospherical, have been the theme of more than usual remark. We have experienced not only an entire week of very cool weather—but have enjoyed a number of showery days—in addition to a *smart* thunder-shower which set everything a-dripping about two weeks ago. The oldest inhabitant never saw the like, and there was certainly nothing of the kind last year, so early in the autumn. It rained much more in the hills than here, so that the streams rose a few inches, and poured their muddy tides into the Sacramento, till it wore the hue of the "yellow Tiber." Here in town the rain demonstrated the leaky condition of many cloth roofs—and house-shingling is now a very active business. Instead of regarding these rains as indicating the near approach of the rainy season, most flatter themselves that it is a sign of the later coming of the winter in its full force; but we have so few data that we can only wait and see.

The news from the mines has not, in general, been cheering. Most of the operations in damming and turning the rivers have proved entire failures. Many of these were very expensive. Parties had invested their all in them—had expended their whole summer's labor in constructing them—and had involved themselves in debt for their supplies; and, in the result, were not only left penniless themselves, but were the ruin of the traders who gave them credit on the strength of their golden expectations. These frequent instances of disaster have been most unfortunate in their effect upon all classes. Some are quite disheartened—others turn vagabond, and all combine to give the mining business a bad name.

Yet, so far as I am able to learn, those who have been content to dig in the usual way along the borders of the streams, without trying to find large fortunes in the beds of the rivers, have made good wages; and if they have not done as much for the country as your Congressmen, have received as much per diem—to say nothing of *mileage* and extras in the way of stationery and books.

The profits of those who engaged in agriculture and horticulture and the dairy-business, have been enormous. Some of the handsomest fortunes of the season have been realized by this class of adventurers. It strikes every one with surprise to see with what facility the finest vegetables are raised, and at what prices they have sold without once glutting the market.

The effect of the many failures in the heavy operations of the mining regions, has been to create a scarcity of gold in circulation, a panic among business men, a locking up of treasure when it was most needed, an embarrassment overwhelming to those who were engaged in speculations of every kind—and finally, the failure of all who had large outstanding obligations. More assignments have been chronicled the past month than ever before. Except along the great business thoroughfares, real estate has much depreciated, and rents have gone rapidly downward, as well as the wages of labor and the prices of living. It is almost impossible to collect debts, and taxes are paid with no little reluctance.

Still it must not be inferred that the amount of gold gathered, and of business done, has declined. It is, no doubt, vastly increased; but the division is among greater numbers, and the sums are more equalized. The days of sudden wealth are past, and instances of a few months' rise to affluence will become still more rare as time moves on.

The emigration from the Western States has probably been over-estimated; but more than 40,000 people have no doubt come as far as Salt Lake already. If those who are in that vicinity would be contented to winter there, it might yet be comparatively well with them. Probably, one-half of all leaving there since the 1st inst. will perish. It is a horrible picture to contemplate—but the accounts we are daily receiving from the other side of the mountains, and the desert beyond are most painful, and harrow the soul into agony. Men, women and children without food, without shelter, without shoes, having lost everything, urging their weary way along, subsisting on the flesh of dead animals, often putrid, and one after another lying down on the parched earth to die, when just on the borders of the land of hope! Much has been done by the towns and cities, and by private charity to send relief to the sufferers—but, as yet, the supply has been totally inadequate. A thousand pounds of flour lasts but a few days. Almost every train of waggons is short of provisions, or entirely destitute, and the hundreds that have no teams possess nothing. Every one seems to have set out with supplies sufficient for only three-fourths of the journey. Hence, the accumulated sorrows of the poor and the feeble, when their means fail, hundreds of miles from their journey's end.

The rush homeward this fall is very great. The "two years" of nearly all the early comers are about expiring—and most of them will return according to promise, even if it be but for a visit. There are few who go not home with sobered expectations regarding the attainment of sudden wealth. Yet those will be fewer still who can ever content themselves with the dull routine and slow process of things at home. They will sigh again for the changes, excitements, surprises, and on-goings of California life. The whirl of business and the fascinations of gold are not easily forgotten.

The business of the city is now very large, and will continue so for six weeks to come. There is a deal of competition among the traders, but the aggregate of all their transactions is immense. Teams go out in all directions in one unbroken line. The now dense population of the mining region must have supplies for the winter, whether they dig fortunes or not; and all the successful ones will have luxuries, if gold can procure them.

The great public work, the Levee around the city, is now in rapid progress. Several hundred men are employed upon it. The wages paid ordinary hands are $75 a month, and board, and tools. These are the lowest rates at which labor has ever been procured among us, and are about the same as $5.00 per day.

In my letter of the last of May, I mentioned that three chapels for religious services would probably be erected within as many months. The time has overrun somewhat, but the Methodist Episcopal Church South, dedicated their chapel yesterday. It is a neat little building 26 by 40 feet. The Colored Methodist Chapel is in a state of forwardness, and will soon be occupied. I had hoped the Episcopals and Baptists would have chapels ere this—but it is doubtful now if they erect any this season. Our own church building will be dedicated next Lord's day. It is the largest Protestant church, with perhaps one exception, yet built in California, and makes by no means an unhandsome appearance.

There is certainly an increased regard for religion among us. Our congregations were never so large—and the attention is always eager and fixed. If a preacher has any soul, he cannot help pouring it out here, where those that gather to hear him are so ready to catch all that falls from his lips. We earnestly and hopefully look for more breadth and depth of religious feeling in all our communities.

FORMATION OF A NEW CHURCH.

The "Howard-street Presbyterian church" has been organized at San Francisco, under the charge of Rev. Mr. Willey, late of Monterey—in connection with which a Board of Trustees has been incorporated under the statute.

Messrs. Howard and Green have generously made a donation of a site, and measures are being taken to erect a church edifice at an early day. The Trustees are now circulating a subscription to raise the necessary funds.

This effort originated with a Sabbath school, collected in this part of the city by a few energetic Christian men early in June last. Divine service was held, when a preacher could be obtained, once each Sabbath. The congregation so increased, and the Sabbath school became so large and flourishing that it seemed a most inviting field for a new church.

Rev. Samuel H. Willey left Monterey on the 1st of August, and entered at once on the regular preaching of the gospel in the Valley.

The Sabbath school soon became the largest in the city, on account of the number of families living in the Valley, from which pupils could be gathered. Whether it maintains this relative size, hereafter depends on the permanency of the population sending to the school.

We have every reason to believe that before this reaches you, we shall have nearly or quite completed a house of worship, suitable to accommodate five hundred persons. The congregation now fills our present place of worship, and the population is so rapidly increasing in this part of the town, that our new house will be wanted before it is ready.

Yours truly, J. A. B.

FOR THE N. Y. EVANGELIST.

"MARVEL NOT."

BY THE LATE REV. ISAAC HEADLEY.

There are many things connected with the gospel scheme of man's redemption, which are truly marvelous, and at which we may all be filled with wonder and amazement. That God should from his own self-moving goodness, provide such a salvation, at such an infinite expense as the incarnation, sufferings and death of his only and well-beloved Son: this is marvelous. It is a mystery that angels are represented as bending the energies of their mighty minds to look into. So likewise, when this salvation was freely offered to those who must eternally perish without it, that they should all, with one consent, reject it, and treat the author of it with impious contempt, this is also marvelous! And that this insulted God and Savior, should make the second offer to such despisers and rejecters, yea, press and urge it upon them by the most weighty motives and moving expostulations, day after day, and year after year, twenty, forty, sixty years, and they constantly rejecting it: this is marvel upon marvel. And that God should thus continue to pursue such despisers of his salvation, until, by the influences of his Spirit, in the day of his power, he makes some willing to accept the offer. And then as soon as they are thus made willing, receive them into his favor, and grant them such a free and full pardon as not even to remember their sins and iniquities any more. That is, love them as freely and treat them as kindly as if they had always been his true and faithful friends: or as if he had actually forgotten that they had ever sinned against him. This, indeed, is more than marvelous: it is among those wonders that want a name.

But that haters of God, and rejecters of his salvation "must be born again," must experience a radical change of heart, or never see or enjoy the kingdom of heaven, this is one of the most plain, fundamental truths of the Bible. There is nothing marvelous in this. Every impenitent sinner has abundant evidence of the necessity of it in his own bosom; he knows he has no taste or relish for the holy service of God; takes no pleasure in contemplating his character and perfections, or his works and ways, or in meditating on divine and eternal things. Whenever such thoughts intrude themselves upon him, they disturb his mind, mar his happiness, and he can have no peace until they are banished from his mind. Can such a person enjoy the felicities of that heaven, where God reigns and makes full displays of his glorious perfections, without a radical change of heart? The sinner knows he takes no delight in reading the Bible, that he takes no pleasure in the company or conversation of Christians; that he has no taste or relish for anything pertaining to holiness of heart, or practical piety in life; but is uniformly and decidedly opposed to, and in heart hates everything of the kind. Every impenitent sinner knows that these things are so: he cannot be honestly mistaken in this matter; for he cannot help knowing his own feelings, and the uniform habit and temper of mind respecting a subject which often intrudes itself upon his thoughts, however unwelcome. Every one knows what he loves and what he hates; what affords him pleasure, and what torments his mind.

Is it any marvel, then, that all such must be born again—must experience a radical change of heart—must have "old things pass away and all things become new," or never see the kingdom of God? It is the well-known and unalterable law of nature, that if a rational being is placed in the midst of those he hates with a perfect hatred, and everything he sees and hears is crossing and loathsome to every feeling, temper, and disposition of his soul, he must of necessity be miserable: however much others may be delighted, he himself must be wretched. Does not every impenitent sinner, therefore, carry in his own bosom (if he would but honestly look at it) the unmistakeable evidence that in order to see or enjoy the kingdom of heaven, he must be born again?

What would the profane swearer, the Sabbath-breaker, the licentious and intemperate, and all who in heart hate God and holiness, hate holy society, holy employment, and holy enjoyment; what would such creatures do in heaven? They would not find a kindred spirit in all those pure and blissful regions, with whom to associate; neither would they find a single thing throughout all heaven that would harmonize with their own feelings and desires, but everything in direct opposition. Which would make heaven such an intolerable place to them, that they would leap the battlements of it to plunge into hell, where they would find kindred spirits, and feelings and dispositions congenial with their own.

The fowls of the air might as well live and thrive in the bowels of the ocean, or the monsters of the deep feed and fatten in meadows and on mountains, as for an unholy soul to be happy in heaven; and for the same reason, both would be out of their element—be where they could find nothing congenial with their own nature. There must be a taste and relish for any society, employment, or enjoyment, in order to make a rational being happy in it. Heaven must, therefore, be begun in the soul here, or the soul can never be capacitated to enjoy heaven hereafter. It is no marvel, then, that Christ, who is to be the final Judge, has said, "Except a man be born again, he cannot see the kingdom of God."

"Awak'd by Sinai's awful sound,
My soul in bonds of guilt I found,
And knew not where to go.
One solemn truth increased my pain—
The sinner must be born again,
Or sink to endless woe."

"Pure are the joys above the sky,
And all the region peace;
No wanton lips or wanton eye
Can see or taste the bliss."

FOR THE NEW-YORK EVANGELIST.

JOSEPHINE, "THE STAR OF NAPOLEON."

BY REV. JOHN S. C. ABBOTT.

The Reign of Terror had filled the prisons of Paris. Josephine was in her cell, doomed to die. The head of her husband, Beauharnois, had already fallen beneath the axe of the guillotine. But the long night of carnage and horror was drawing to a close. Paris was weary of blood. The tyranny of Robespierre had become nearly insupportable.—Conspiracies were beginning to be formed to attempt his overthrow.

A lady of great beauty and celebrity, Madame de Fontenay, was imprisoned with Josephine. M. Tallien, a man of much influence, with a party then rising into power, had conceived a strong attachment for this lady, and although he could not gain access to her in prison, he was in the habit of coming daily to the Convent of the Carmelites, that he might have the satisfaction of catching a glimpse of the one he loved, through her grated window. Madame de Fontenay had received secret intelligence that she was soon to be led before the Convention, which she knew to be but the prelude of her execution. That evening, M. Tallien appeared as usual before the guarded casement of the Carmelites. Madame de Fontenay and Josephine, arm in arm, leaned against the bars of the window, as if to breathe the fresh evening air, and made a sign to arrest Tallien's attention. They then dropped from the window a piece of cabbage leaf, in which they had enclosed the following note:

"My trial is decreed—the result is certain. If you love me as you say, urge every means to save France and me."

With intense interest they watched the motions of Tallien, until they saw him take the leaf from the ground. Tallien, roused by the billet to the consciousness of the necessity of immediate action, proceeded to the Convention, and made an energetic and fearless assault upon the tyrant. He was supported. Robespierre, pale and trembling, saw that his hour had come. A decree of accusation was preferred against him; and the head of the tyrant fell upon that guillotine where he had already caused so many thousands to perish. The day before Josephine was to have been executed, he was led mangled and bleeding to the scaffold. He had attempted to commit suicide. The ball missing its aim, but shattered his jaw. The wretched man ascended the ladder, and stood upon the platform of the guillotine. The executioners tore the bandage from his face, that the linen might not impede the blow of the axe. Their rude treatment of the inflamed wound extorted a cry of agony, which thrilled upon the ear of the assembled crowd, and produced a silence as of the grave. The next moment the slide fell, and the mutilated head was severed from the body. Then the very heavens seemed rent by one long, loud, exulting shout, which proclaimed that Robespierre was no more!

The death of Robespierre arrested the axe which was just about to fall upon the head of Josephine. The first intimation of his overthrow was communicated to her in the following singular manner. Madame d'Aguillon was weeping bitterly, and sinking down with faintness in view of the bloody death to which her friend was doomed on the morrow. Josephine, whose fortitude had not forsaken her, drew her almost senseless companion to the window, that she might be revived by the fresh air. Her attention was arrested by a woman belonging to the lower orders, in the street; who was continually looking up to the window, beckoning to Josephine, and making many very singular gestures. She seemed to desire to call her attention particularly to the robe which she wore, holding it up and pointing to it again and again. Josephine cried out through the grating *Robe*. The woman eagerly gave signs of assent, and immediately took up a stone, which in French is pierre. Josephine again cried out *Pierre*. The woman appeared overjoyed on perceiving that her pantomime began to be understood, when she put the two together, first pointing to the one and then to the other. Josephine cried out *Robespierre*. The woman then began to dance and shout with delight, and made signs of cutting off his head.

This pantomime excited emotions which cannot be described. The prisoners hardly dared to believe that the tyrant had really fallen, and yet they knew not how else to account for the singular conduct of the woman. But a few moments elapsed before they heard a great noise in the corridor.—The turnkey, in loud and fearless tones, cried out to his dog, "Get out, you brute of a Robespierre." This emphatic phraseology convinced them, that the sanguinary monster before whom all France had trembled, was no longer to be feared. In a few moments the glad tidings were resounding through the prison, and many were in an instant raised from the abyss of despair, to almost a delirium of bliss. Josephine's bed was restored to her, and she placed her head upon her pillow, and sank down that night to the most calm and delightful repose.

No language can describe the transports excited throughout all France, by the tidings of the fall of Robespierre. Three hundred thousand captives were then lingering in the prisons of Paris, awaiting death. As the head of the tyrant fell, their prison doors burst open, and France was filled with hearts throbbing with extacy, and with eyes overflowing with tears of rapture. Five hundred thousand fugitives were trembling in their retreats, apprehensive of arrest. They issued from their hiding-places, frantic with joy; and every village inn witnessed their tears and their embraces. An epitaph, designed for his tomb, expressed the popular sentiment in reference to his death.

"Passant, ne pleure point son sort,
Car si vivait, tu serais mort."

The new party which now came into power, with Tallien at its head, immediately liberated those who had been condemned by their opponents, and the prison doors of Josephine were thrown open to her. But from the gloom of her cell she returned to a world still dark and clouded. Her husband had been beheaded, and all his property confiscated. She found herself a widow, and penniless. Nearly all of her friends had perished in the storm which had swept over France. The Reign of Terror had passed away, but gaunt famine was staring the nation in the face. They were moments of ecstacy, when Josephine again free, pressed Eugene and Hortense to her heart. But the most serious embarrassments immediately pressed upon her. Poverty, stern and apparently remediless, was her lot. She had no friends upon whom she had any right to call for aid. There was no employment open before her, by which she could obtain her subsistence, and it appeared that she and her children were to be reduced to absolute beggary. These were the darkest hours of her earthly career. It was from this abyss of obscurity and want, that she was to be raised to a position of splendor, such as no woman ever before occupied, and which dazzled the eyes of Europe.

Though Robespierre was dead, the strife of rancorous parties raged with unabated violence, and blood flowed freely. The reign of the mob still continued, and it was a mark of patriotism demanded by the clamors of haggard want and degradation, to persecute all of noble blood. Young girls from the boarding-schools, and boys just emerging from the period of childhood, were beheaded by the guillotine. "We must exterminate," said Marat, "all the *whelps* of aristocracy." Josephine trembled for her children. Poverty, and the desire of concealing Eugene among the mass of the people, induced her to apprentice her son to a house-carpenter. For several months, Eugene cheerfully and laboriously toiled at this humble occupation. But the sentiments he had imbibed from both father and mother ennobled him, and every day produced new developments of a lofty character, which no circumstances could long keep depressed in so uncongenial a position.

Let such a woman as Josephine, with her cheerful, magnanimous, self-sacrificing and generous spirit, be dropped anywhere in the streets, and she will soon inevitably meet with those who will feel honored in securing her friendship, and in offering her a home. Every fireside has a welcome for a noble heart. Madame Dumoulin, a lady of great elevation of character, whose large fortune had, by some chance, escaped the general wreck, invited Josephine to her house, and freely supplied her wants. Madame Fontenay, also, who was a woman of great beauty and accomplishments, soon after her liberation was married M. Tallien, to whom she had tossed the note from her prison window, enclosed in a cabbage leaf. It was this note which had so suddenly secured the overthrow of the tyrant, and had rescued so many from the guillotine. They both became firm friends of Josephine. Others were soon attracted to her, and were ambitious to supply all her wants.

Through M. Tallien she urged her claim upon the National Convention, for the restoration of her confiscated property. After a long and tedious process, she succeeded in regaining such a portion of her estate, as to provide her amply with all the comforts of life. Again she had her own peaceful home, with Eugene and Hortense by her side. Her natural buoyancy of spirits rose superior to the storms which had swept so mercilessly over her, and in the love of her idolized children, and surrounded by the sympathies of appreciative friends, days of serenity and even of joy began to shine upon her.

A little domestic scene occurred at this time, peculiarly characteristic of the times, and of the French people. Upon the anniversary of the death of M. Beauharnois, Josephine called Eugene to her room, and presented to him a portrait of his father. "Carry it to your chamber, my son," she said, "and often let it be the object of your contemplations. Above all, let him whose image it presents, be your constant model. He was the most amiable of men; he would have been the best of fathers." Eugene was a young man of that enthusiastic genius, which is the almost invariable accompaniment of a noble character. His emotions were deeply excited. With the characteristic ardor of his countrymen, he covered the portrait with kisses, and wept freely. Josephine folded her noble boy in her embrace, and they mingled their tears together.

In the evening, as Josephine was sitting alone in her parlor, her son entered, accompanied by six young men, his companions, each decorated with a copy of the portrait of M. Beauharnois, suspended from the neck by a black ribbon. "You see," said Eugene to his mother, "the founders of a new order of knighthood. Behold our tutelary saint"—pointing to the portrait of his father. "And these are the first members." He then introduced his youthful friends to his mother.

"Ours," he continued, "is named the order of Filial Love, and if you would witness the first inauguration, pass with these gentlemen into the small drawing-room."

Josephine entered the drawing-room with the youthful group, and found it very tastefully ornamented with garlands of ivy, roses and laurels. Inscriptions taken from the printed discourses or remarkable sayings of M. Beauharnois, were suspended upon the walls. Girandoles, with lighted tapers, brilliantly illuminated the room. An altar was erected, hung with festoons of flowers, and upon this altar was placed the full-length portrait of M. Beauharnois. Three crowns of white and red roses, were suspended from the picture frame, and in front were placed two vases with perfumes.

The young gentlemen ranged themselves about the altar in perfect silence, and at a concerted signal, eagerly unsheathed the swords which they wore at their sides, and clasping hands, solemnly took the oath, "*To love their parents, succor each other, and to defend their country.*" At this moment Eugene, unfurling and waving a small banner, with its folds shaded the head of his father. "We then embraced each other," says Josephine, "mingling tears with smiles, and the most amiable disorder succeeded to the ceremonial of inauguration."

[TO BE CONTINUED.]

FOR THE NEW-YORK EVANGELIST.

NARRATIVE OF THE STATE OF RELIGION

WITHIN THE BOUNDS OF THE SYNOD OF UTICA.

In taking a view of the dealings of God's providence and grace with the members of this Synod, and the churches under their care, there are found many things of a deeply interesting character. Occasions of sorrow and joy, of encouragement and discouragement, are strangely intermingled in the bearing which the events of the past year have had upon us, as an ecclesiastical body. The death of three of the clerical members of this Synod, is an event fitted to impress every heart with a sense of the shortness of time, and the importance of faithfully improving it in the accomplishment of the work to which we are called. Rev. Chas. Bowles, of the Presbytery of Watertown, Rev. Washington Thacher, and Rev. Abijah P. Beebe, of the Presbytery of Utica, have ceased from their labors. They have died in the Lord—in the fullness of the peace of the gospel, and we rejoice in the assurance that their works do follow them. Let it be an admonition to us, that we labor while the day lasts, watching unto prayer, that we may be found in readiness to meet the call that shall remove us from the field to the sphere of judgment and everlasting retribution.

In the spiritual aspect of our Zion there is much occasion for joy, and much also for sorrow and deep humiliation before God. Some of the Presbyteries report very interesting revivals in a part of their churches during the year, and others have enjoyed the still but effective influences of the Holy Spirit, maturing the piety of the members and changing the hearts of sinners to the love of the truth. As the result of these influences, a few of the churches have received large accessions, and many of them have been favored with occasional additions to their number, of such as give evidence that they have passed from death unto life. These facts we record as expressions of Divine favor, and as an assurance that those who labor, in faith and patience, for the advancement of God's kingdom, shall not labor in vain.

The peace of our churches has probably never been greater than at the present time. We hear of few discords—we see but few jarring elements. The tendency is obviously to a unity of sentiment, feeling, and action. A pleasing harmony prevails, for which we ought most devoutly to give God thanks, and which we ought to labor most earnestly to perpetuate within our bounds.

The attendance upon the exercises of the sanctuary, and the ordinances of God's house, is reported as much improved. Our churches are represented as embodying more of the substantial elements of Christian character. We think it a cheering aspect, that they are learning to act less from impulse, and more from principle. Under this influence, our Sabbath schools are more flourishing, and the labor peculiar to their sphere prosecuted with deeper interest and greater success. The monthly concert is better attended. The cause of benevolence is more systematically and more fully sustained. The temperance reform has a strong hold upon the sympathies of not only the church, but the community within our bounds, and we rejoice to know that in several of the towns where our churches are located, the sale of intoxicating liquor as a beverage, is not, and cannot be legalized.

There are, in seven of our churches, thirteen young men in course of preparation for the ministry. This is, probably, but a part of the whole number to be found in connection with our Synod.

But notwithstanding we are permitted to dwell upon these encouraging facts, we ought not to turn wholly aside from the more unwelcome aspect of our Zion. In view of the barrenness which has prevailed in some of our churches, and the want of success which has attended the efforts of any of our pastors, we ought to be greatly humbled before the Lord, and led to labor more earnestly, and pray more fervently for the revival of His work and the prosperity of His kingdom within our bounds. Let us more fully appreciate the importance of a stable spirit in the ministry and in the churches—a zeal that is earnest, and yet according to knowledge—a self-denial that shrinks not at sacrifice, and a realizing sense of our dependence on God, that will lead us to cast our all upon Him, and be willing to ascribe to Him all the glory of His own work.

F. A. SPENCER, *Chairman.*

A TALK WITH MY SOUL.

What, my soul, dost thou desire? There on high is what thou desirest, what thou seekest. Dost thou gaze after beauty? The righteous shall shine as the sun in his beauty and lustre; they shall be as the angels of God. Art thou desirous of long life and health? There is a healthful eternity and an eternal health; for the righteous shall live forever, and the Lord is their salvation. Dost thou desire satisfaction? They shall be satisfied when they awake in his likeness. Dost thou delight in music? There the angels sing unto the Lord a new song. Dost thou seek pure pleasures? The Lord gives them to drink of the river of his pleasure. Dost thou rejoice in honor and riches? God will make his good and faithful servants rulers over many things; they will be made children of God and heirs with Christ. There can one find everything elevated and good which can be conceived, wisdom, love, concord, power, and security. O thou human, destitute heart—heart full of cares and sorrows, how wouldst thou rejoice, if thou shouldst have an abundance of all these blessings! Ask thyself whether thou couldst contain so great a joy.

In this dark and bitter life, can there be anything more excellent than longing after eternal joy and blessedness—than fixing the heart where pleasure is surest to be found? When shall I enter the mysterious and glorious place where rejoicing and triumph shall resound in the tabernacles of the righteous? Happy are those who dwell in thy house, O Lord; they shall be forever praising thee. The saints shall flourish before thee like the lily. They shall be satisfied with the abundance of thy house, and drink of the river of thy pleasures; for thou art the fountain of life, and in thy light shall we see light. One thing have I desired of thee, that I may dwell in thy house all the days of my life. When shall I come and appear before thee? When shall I see my God, for whom my soul thirsts?—*Anselm.*

SIMPLICITY OF FAITH.

The simplicity of faith was once illustrated to me in another, and a very different manner.

I was preaching my ordinary weekly lecture in the evening; when I was sent for in great haste, to visit a woman who was said to be dying, and who very much desired to see me. I closed the service, as soon as I could, and went immediately to her house. She was a member of my church, whom I had known very well, for years; with whom I had been acquainted ever since her first serious impressions, before she became a communicant. As I entered the room where she lay, I found it filled with her friends, who had gathered around her to see her die. Making my way through the midst of them, I reached the side of her bed, and found her apparently in the last agonies of death. She was bolstered up in her bed, gasping for breath, almost suffocated by the asthma; and the whole bed shook, by a palpitation of her heart, which seemed to be shaking her to pieces. It appeared to me, that she could not live a quarter of an hour. I said to her—

"Mrs. M., you seem to be very sick?"

"Yes," said she, "I am dying."

"And are you ready to die?"

She lifted her eyes upon me, with a solemn and fixed gaze, and speaking with great difficulty, she replied—

"Sir, God knows—I have taken him—at his word—and—I am not afraid—to die."

It was a new definition of faith. "I have taken him at his word." It struck me in an instant, as a triumph of faith. "God knows I have taken him at his word, and I am not afraid to die." It was just the thing for her to say. I have often tried to think, what else she could have said, that would have expressed so much, in such few words.

I prayed, some four minutes, by her bed-side, recited to her some passages of God's word, and was about to leave her, for a moment, to her friends, whom she seemed anxious to address. She held me by the hand; and uttering a word at a time, as she gasped for breath, she said to me—

"I wanted to tell you—that I can—trust—in God—while—I am dying.—You have—often told me—he would not—forsake me.—And now—I find—it true.—I am—at peace.—I die—willingly—and happy."

In a few minutes, I left her, uttering to her such promises of the Savior, as I deemed most appropriate.—However, she did not die. She still lives. But that expression of her faith has been of great benefit to me. It has aided me in preaching, and in conversation with inquiring sinners very often. It gave me a more simple idea of faith, than I ever had before. It put aside all the mist of metaphysics, speculation, and philosophizing. It made the whole nature of faith plain. Everybody could understand it:—"God knows, I have taken him at his word."—*Pastor's Sketches.*

GOD'S WILL THE TRUE PLEASURE.

Purity of heart, mind, and conscience, does not consist in freedom from temptation, or total insensibility, but in abstinence from the outward act of sin, and suppression of all inward motions and tendencies to it, in the fear of God, and with a steady choice of his will. I shall be a happy man, and possess consciousness of help from above in answer to prayer, when I am determined at all events for the will of God. Show me where the will of God is, I know where pleasure is. Sensuality will not do, gross or refined. Nothing can support my spirits, or enable me to pass through the world with any degree of constant satisfaction, but walking with God, in the faith of Christ, as a reconciled Father, doing his will, under his eye, with his help, acquiescing in his state of mind, looking no farther, desiring no other riches, living for no other end.

O for a steady will, to think and to do all with a sole regard to the eye of God, and with great indifference for the esteem or censure of any man living.

The more faith, the less conscience of sin, and less servile fear; the less conscience of sin, the more consciousness and lively sensibility of its odious, cursed nature.

The great mistake of life is self-pleasing, or looking for a state of rest and satisfaction here, not only in sensual gratification, but even in the way of religion, instead of taking up the cross, labor in duty, and submission to the will of heaven, with a renunciation of all wordly schemes of happiness, and patient waiting for death to put us in possession of it. The only happiness of this world is preparing in it for another, and being content without it till death.—*T. Adam.*

To the Editor of the New-York Evangelist:

By an order of the Presbytery of Erie, I send you the following communication, and respectfully request its publication in your paper.

J. VANCE, *Stated Clerk.*

Girard, Erie Co. Pa. Oct. 24th, 1850.

TRIBUTE OF RESPECT

TO THE MEMORY OF THE REV. PIERCE CHAMBERLAIN, BY THE PRESBYTERY OF ERIE.

Having received the painful intelligence of the death of this beloved brother, this Presbytery feel it to be a duty to record what they may know as a memorial of his worth. It is to be regretted that all those who constituted this Presbytery at the time when Mr. C. became a member of it, have either been removed by death, or so far by distance from us, that we, their successors, have but little means of ascertaining anything definitely in relation to the early life and history of the deceased. Although we do not know when, or under what circumstances he was converted to God, or how long after his conversion it was before he was called to take part in the ministry of reconciliation, or where and under whose instruction he prosecuted those studies which qualified him to preach the everlasting gospel, yet we do know that like Barnabas, "He was a good man, full of the Holy Ghost and of faith." The fruits of his ministry prove that he was called of God to preach the gospel, and that he was taught of the Holy Spirit how to teach others the way of life.

He was eminently successful in winning souls to Christ, in edifying the church, and in comforting the saints. The secret of his success was the spirit of dependence upon God which he cherished, manifesting itself in fervent prayer, that the truth which he preached might be rendered efficacious.

He was a sound theologian. His library was composed of such works as Calvin's, Edwards, Dwight, Hopkins, Bellamy, Green, Henry, Scott, &c. His well-balanced mind, connected with a pious heart and directed by the word of God, which he studied more than all other books, prevented him from falling into any of those erroneous *isms* which vitiate the principles and practice of so many at the present day. Indeed, it has been our privilege to know but few men whose judgment was more correct, or whose opinion upon either doctrine or practice was more worthy of confidence than that which was possessed and entertained by the brother whose decease we mourn.

Mr. C. was a sound Presbyterian of the Old School. He was a member of the General Assembly at the time when the attempt was made to supersede the Constitution of the Church by a new basis of Presbyterianism, and which resulted in the formation of a new Assembly composed of those who preferred a new basis of church organization to the old Constitution. His discerning mind at once detected the unrighteous, revolutionary nature of that movement. He adhered then, and ever after until his death, to the basis upon which the Presbyterian Church was first reared, and upon which only can stand the monument of the wisdom and piety of its founders. For this act of his devotion to the Constitution of the Presbyterian Church he was of course condemned by the Revolutionists. Without charge or trial, he was subsequently—with other brethren of the Erie Presbytery—in spite of the Constitution, unceremoniously excluded from the Synod of Pittsburg. We can furnish no better illustration of the character and spirit of this beloved man, than the speech which he uttered at the time of his expulsion from that Synod:

"Mr. Moderator, before I leave this house, I hope I may have the privilege of saying a few words. I have been a member of this Synod for many years. I have endeavored to preach the gospel of my blessed Lord, and to maintain the peace and purity, the order and government of the Presbyterian Church ever since I have been among you. I came to this Synod, as always before, free from any charge preferred against me, either of heresy in doctrine, or of immorality in conduct—in as good standing according to the constitution and government of the Presbyterian Church as are any of its other members. But now by your vote, my character has been condemned—my ministry has been degraded. Without any notice, without charge, or proof preferred, without any trial or opportunity to defend myself, I am shut out from this Synod, declared to be no longer entitled to its privileges, and unworthy of its communion.

"Mr. Moderator, I solemnly ask, in the name of my blessed Master, what account will you give to him for such treatment as myself and others have received at your hands. For the vote just now given, with all its connected injury and evils, I hold you responsible to the Great Head of the church, when we appear before the bar of God, to give an account of our ministry. Till then, I bid you good bye."

Here is an exhibition of true greatness; the Christian dignity, simplicity, and boldness which characterize it, would confer an honor upon the most honored in the Free Church of Scotland.

It is about one year since Mr. C. left the bounds of this Presbytery, to unite with the Presbytery of Wilmington, Del. In consequence of a bronchial affection, he was unable for the last few years of his life, to preach without injury to his general health. He was compelled to relinquish his pastoral charge. He however continued to preach to the vacant churches, and to aid his ministerial brethren as often as his health would permit.

Last summer he received an invitation to take the direction and charge of the Female Seminary at Newark, Del. He considered this an arrangement of Providence by which he might do good to the children of others, as well as secure for his own the opportunity and means of a liberal education.

It was while engaged in this work that death marked him for his victim. On Wednesday the 21st of August, after the official labors of the day were ended, and while he was occupying a leisure hour in writing a letter to a brother, he was suddenly attacked by the disease which terminated his useful life in forty-eight hours. When he had reclined upon what proved to be his bed of death, (as we have learned from his dearest earthly friend,) "He seemed to think he must improve the few short moments that remained, quickly. As soon as he had obtained a little relief, he said, 'My dear wife, I am going to die, but not for a little while yet. Put your trust in Christ; he will sustain you. I feel as though I can cast my all on Christ.' He then called for the children, and gave them the last kiss, and wished them to promise that they would give their hearts to the Lord." "*Mark the perfect man, and behold the upright; for the end of that man is peace.*"

The dispensation which has removed this estimable man from earth, has not only separated from an affectionate wife a loving husband, and from dependent children a faithful and devoted father, but also from the ministry of the gospel one of its most efficient laborers, and from the church of God one of its brightest ornaments.

Mr. C. was emphatically a Christian gentleman. He was modest, wise, kind and good.

May his spirit be cherished, and his example be imitated by all who preach the gospel, and by all who profess to love the Lord.

FOR THE NEW-YORK EVANGELIST.

HUMAN RIGHTS AND SLAVERY.

NO. XIX.

BY REV. SAMUEL T. SPEAR.

We cannot do full justice to the argument against slavery from Human Rights, without taking some notice of a theory advanced by one of the speakers on the floor of the last Assembly, who has subsequently revised, enlarged and published his speech, giving it the title of "Speech on the Slavery Resolutions." The author informs us, "that the doctrine of *Human Rights*, properly understood, rather establishes the master's authority over the servant." Hence, thus understood, it supports slavery. He concedes, that there is no "*direct* right" inherent in the master. The inferiority of the African, the curse on the descendants of Canaan, captivity in war, purchase of the slave, the authority of the law to make him a chattel, the custom of men, and finally inability to see what benefit immediate emancipation would confer upon the slave; all these he discards as furnishing any right to the master. "Every such basis," observes the author, "of the master's claim, I utterly discard." He then inquires:—"Where then shall we find in nature, a competent foundation for the power which the master exercises? I apprehend, largely in the shape of an obligation upon the master, resulting from a natural right in the person of the slave." The slave has a "natural right," in view of which the master is bound, and being bound has a right, to hold him as a slave. Hence, slavery is not opposed to, but results from, the natural rights of the enslaved man. This view being admitted, our previous argument is most effectually answered. We confess some interest in the fate of that argument. Hence, we claim the privilege of looking into this subject with some degree of care.

What then is the bill of human rights announced by the author, one of which is that "natural right in the person of the slave" from which the master derives all his rights? He mentions three; 1st the right of existence; 2nd the right of happiness; 3rd the right of SUPERVISION. The last is the right, on which is based the vindication of slavery. In order to apply the doctrine, the author assumes the slave's mental incapacity and unsuitableness to self-government; hence, infers his need of a supervisor; and hence, again, infers his natural right of supervision; and finally, by a circuitous route, works out the right and obligation of the master to take this supervision. The author presents this as a standard idea in respect to American slaveholding, not merely covering certain extreme and peculiar cases, but including the general system and its practice. In his Appendix, he says: "I hold every master the moral guardian of his slave. By reason of his personal unfitness for a state of freedom, the obligations of guardianship, as I have interpreted them, require the present exercise of the master's authority. Upon this construction of the language, (it may not be the general one) here is another exception covering all the ground of a general rule." p. 62. We neither misunderstand, nor misrepresent him in setting down the idea of supervision or guardianship, as his theory of American slavery. It is due, however, to the argument to add, that towards its close he informs us that the reasoning is not good as sustaining "the doctrine of eternal servitude," but good only "for the time being." This train of thought, thus abridged, will be found on pages 10—15, of the author's speech.

We propose now to inquire into its validity; and for this purpose we ask the reader to estimate the worth of the following reflections:

1. It is a novel classification of the original rights of human nature. It differs from our Declaration of Independence, by omitting the right of liberty, and substituting that of supervision. Only two of the truths regarded by the signers of this instrument as self-evident, are found in this bill. The third is absent. The grand right, which covers the whole question of civil and religious liberty among men, which is the antagonism of despotism, and in respect to which mainly the war of the Revolution was waged—the right of liberty—this is omitted. It does not appear in any distinct statement, that man by nature has any such right. We think this a remarkable omission, especially since the right in question is perfectly elementary in the structure of our civil system, is dear to the American heart, and is moreover indispensable to the proper enjoyment of other rights. Such a bill of human rights seems better adapted to meet the necessities of an argument, than to express the common sense of mankind. We deny that it is faithfully drawn; it does not express the whole truth. Man by nature has as really a right to liberty as to life. Much of the value of the latter depends on the enjoyment of the former.

2. This argument proceeds upon a false assumption in respect to slaveholding. What is slaveholding? In the plan of this reasoning, an act of *supervision* resulting from "a natural right" in man. We totally deny the correctness of this as a standard definition. Slaveholding in itself is the prolonged act of one man, by which he holds *proprietorship* and *possession* over another, as his *property*. If the master plead that his *motive* is one of supervision for the benefit of the slave, this may be very well as an argument; but it will not do as a definition of the act. It does not correctly represent the only statutes that permit or enforce the holding; neither does it accord with the uniform decision of civil tribunals on this subject. No master in this country can show any other than the property tenure, as the one by which he holds a slave—the very tenure by which he holds a horse. Society assigns to the holding act this nature; and whatever may be his motives, he cannot put it forth without involving the nature. It is such in relation to the man he holds, if he really holds him at all; for slaveholding and slave-owning are identical terms. The author discards the right to hold a slave on the basis of the law which converts "him into a chattel," and equally on the basis of "the payment of a valuable consideration for the services of the slave." Now we submit, whether he does not in this discard the only principles, upon which society will permit the holding to take place at all? What is the mode by which the master becomes the supervisor? And how does he discover who need this semi-paternal care, and that he is the man upon whom the duty is enjoined? This is settled by buying the slave as a chattel, or inheriting him as such; that is, a human being is made an article of property and held as such, in order to a merciful supervision over him as a rational and moral being, adapted to his incapacities for freedom! He is first a thing, and then a man! Dr. Rice, in the debate with Mr. Blanchard, is quoted by the latter as having published the following sentiment: "The Jews were expressly permitted to buy men; and that which I buy with my money belongs to me for all the purposes to which it may be lawfully applied. A man may not use his horse as he may a piece of timber; nor may he use his slave as if he were a horse. But if I buy a horse, he is mine; and I may use his services lawfully. *If I buy a man, he is mine, so far as his services are concerned.*" Rice's Lectures, p. 26. This is marching square up to the point. The man is *mine*, on the same principle and for the same reason that the horse is mine. I bought both, and I own both; and on this ground I own the services of both. This is incontrovertibly the real principle of American slavery; and if the doctrine of supervision is to be admitted as an argument, it must nevertheless be ingrafted upon this principle. If there be mental reservations against the principle, as in many cases we can well conceive there may be, still it must not be said that supervision is the characteristic element of American slaveholding—the standard idea, by which we are to judge of the practice. Let the property tenure be first destroyed; and then, if it can be, let its place be supplied by some other species of tenure; and we will judge of it according to our best information when we see it.

3. This theory, upon its very face, misstates the

general motive of slaveholding. The motive assumed is the one of temporary supervision, designed to qualify the slave for freedom and self-government. *What* slave? The *particular* slave that is now held from this motive, and that will soon be in his grave. We are prepared to concede the existence of such a motive on the part of those masters who *act* in accordance with it, who, as a matter of fact, are preparing the particular slaves they hold for freedom. But who can reasonably pretend that this is the general motive? By its very terms, it is inconsistent with the *continued* holding of even a single generation of slaves; for be it remembered, that in this generation now held for this reason are the *present* candidates for freedom. The boon must come before they die, to make the theory at all consistent with itself. There can be no greater absurdity than to hold a generation, till it literally sinks into the grave, upon the profession of preparing that very generation for the enjoyment of earthly freedom. Give us evidence that this is the creed of the South, that in respect to the slaves now held, the masters, as a class, are preparing them for freedom, and that, therefore, their holding is but a temporary supervision for this result, and we shall most heartily rejoice in the fact. There is no evidence to show this. Hence, supervision cannot be the general motive. Special cases there may be; but the continuance of nearly 3,000,000 of men in bondage, with here and there an exception of emancipation, on the profession of educating and qualifying those very men to be freemen, is a moral absurdity upon its very face.

4. The right and obligation of this alledged supervision are, in the argument, founded upon the slave's *need* of it. In respect to him it is a *contingent* right; it is his right as a man, if he needs it, but not otherwise. If he does not need it, then the master, by the very terms of the reasoning, has no right to be the supervisor. Here, then, we meet two eminently practical questions:

First, *Who* is to decide the question of fact, whether the slave needs this supervision? The author informs us, that "God has pointed to the *party who is to exercise control over him.*" *How, and where? He has pointed to no such party,* except on the previous supposition that the slave needs this supervisory agency. This question of fact is to be settled; and who is to settle it? Not the master as an *owner;* for by the author's express concession, he derives no right of control simply as a purchaser. May, then, *any* man take up the idea that some *other* man is not fit to take care of himself, and proceed to hold him as a slave? This is trusting to individuals really a strange power. This question of competency to self-care is vital, and is not to be disposed of by putting a whole *class* of men under the ban of incompetency. Slavery to each man is an individual fact, based on another fact as personal as the first. Hence it must not be assumed as a universal proposition, that *all* slaves are "incapable of self-government." The theory wants a judge and jury to try the question of fact; for until this is settled, the master has no right of control, and surely none of judgment, all his rights being suspended till incompetency is established.

Secondly, if the person to be held in slavery is thus incompetent, *why* is he so? Is it because he is a *man?* This would reduce all men to slavery. Is it because he is *not* a man? This will not be pretended. Is it because he is a *child?* If so, then the parents are the guardians appointed by nature; then, also, *adult* persons are exempted. Is it because he is a degraded and ignorant being? This is the reason upon which the author rests, and with which he stops. The fact of the slave's degradation below the level of freedom is admitted, in order to justify his enslavement. Does this apply to that large number of slaves, of whom the author speaks as converted from heathenism? pp. 37–39. Are they below this level, and yet Christians? Does it include those slaves of whom he speaks in a note on p. 26, as "generally a happy people, and not greatly distinguished for immorality?" Is such a population unfit to be free? But we have a more important question: If the fact be as stated, what is its *cause?* The author has furnished us with a perfect answer. "It (slaveholding) tends * * * to break down every high motive to general industry, as well as to all intellectual and moral culture." p. 6. Here is a cause of the slave's degradation and incompetency confessed; and it is this very supervision of which the author speaks. The evil on which the supervision is founded, it tends to produce. It takes the title of supervision over beings whom it has degraded below the level of freedom, and whose degradation is logically indispensable to its righteousness. What is the cause of this degradation, but this very supervision? Let any other be shown. We confess no little sense of the author's inconsistency, when reading on p. 17 the following passage: "As I *am* like my brother, I do not desire to be a slave. But were I in the place of the slave—on the one hand destitute of all competent capacity to support, protect, or guide myself; on the other, subjected to the authority of a superior, who managed me largely that he might ultimately develop my power to serve God, man, and myself to higher advantage—then I am prepared to say I would desire to be a slave." We do not understand the congruity of these two suppositions. "The place of the slave" is the place in which he has been from his birth, and in which he is supposed to be largely managed to develop his power to serve God, man, and *himself* to higher advantage, and yet supposed to be destitute of all competent capacity to take care of himself!

5. The reasoning adopted, good only "for the time being," is as good for a system of perpetual servitude. What is this "time being," in respect to the *individual* slave? It is that of his natural life. He is held under a supervisory treatment "for the time being," fitting him for freedom; and so held till he dies! In respect to the enslaved *race*, this supervision has now reached through a series of generations, and through how many more it will reach God only knows; and yet, the candidates for freedom are still incapacitated for the boon. A strange supervision! It will not do for a standard idea: it is abundantly rebuked by its own facts. The author assures us that he means to sustain no such doctrine as that of "eternal servitude." We doubt not that this is his feeling: but is this the logic of the speech? We think not. Degradation is the direct effect of slaveholding: and degradation is the direct ground of its justice—yea, its obligation on the part of the master. Where then is slaveholding ever to stop? When will it ever "assuredly fall before the gospel," as the author believes; especially since it is "a divinely-authorized relation," (p. 19.) and since "the Bible, so far from requiring the instantaneous disruption of the tie between master and servant, *contemplates its continuance?*" (p. 21.) How long does it contemplate the continuance? The author does not tell us; but the principle and the fact assumed in the reasoning, go on forever. Here we are in the 19th century; and the "time being" of slavery has not yet run out. When will it run out? NEVER, by the rules of this logic.

6. If this reasoning be good in respect to slaves, it is as much so in respect to all persons equally ignorant and degraded. It is to be remembered that the reasoning borrows none of its force from the fact, that the man is a *slave;* it takes him *as a man;* and undertakes to show the propriety of holding him in slavery. The bill of rights given by the author, is a bill of "*human* rights." These are common to the slave and the freeman. Under this bill the propriety of slaveholding, in respect to a certain class, is made out, on the plea of their degradation—their incompetency, as men, to self-government. All, therefore, who are thus incompetent, may be taken under this slaveholding supervision, and put in a process of training for freedom. This is not the author's inference, but the one to which his reasoning is exposed. It proves too much; and therefore proves nothing. It is not pretended that a *freeman* may be made a slave for the purpose of supervision, however ignorant he may be; yet many freemen need the supervision quite as much as many slaves.

7. There are no just and fair points of analogy between the so-called supervision of slavery and that of parental government. The author starts with the latter, in order to prepare the way for the former. We object wholly to the attempted analogy. The parental relation exists by a law of nature, as one of the conditions of our being: slavery does not. The slave as such is not a *child*, but an article of property: neither is the master as such a parent, but an owner or proprietor. The dominion over the child is temporary; that of slavery, perpetual. The slave may be sold; the child never can. The master cannot furnish for his authority the *parental* reasons: neither acting upon those reasons, can he claim or exercise ownership over a slave. What ought to be practically conclusive on this point, is the well-known fact that no system ever yet devised among men is in so many respects fatal to the domestic constitution, as this very system of chattel-slavery. It cannot claim the remotest sanction from parental guardianship: it is altogether *another* thing in its principles. President Wayland observes, that "It (slavery) supposes, at best, that the relation between master and slave is not that which exists between man and man, but is a modification of that which exists between man and the brutes."

8. Finally, the main assumption on which the whole argument of supervision is built, is most abundantly refuted by the plain facts of history. The assumption is, that the enslaved race want the capacity for a safe use of freedom; from which it is inferred that freedom would be no boon to them, but rather an injury. This proposition the author constantly assumes, but never proves. We unequivocally deny its truth, and intend in another connection fully to argue the question of fact. The results of African colonization most conclusively prove that the slave can go directly from the state of bondage to that of freedom, without any injury, but with great advantage to himself. What is the Republic of Liberia? Mainly one of emancipated slaves—fully competent to be free, to take care of themselves, and refuting this doctrine of incapacity as wholly groundless. If they are competent to self-direction, under the restraints of wholesome and equal laws, on the coast of Africa, why are they not equally so in this country? The results of emancipation without colonization, are such, also, as to show that this assumption of incapacity is utterly false—that the slave may at once be placed in the state of freedom, without injury to himself or the community. The British West India emancipation is a good witness to this effect. When the act went into operation, Aug. 1st, 1834, the island of Antigua contained a population of about 37,000. Of these 30,000 were slaves, 4,500 were free people of color, and 2,500 were whites. On a single day these slaves were all emancipated—"turned loose." What did they do? Cut their masters' throats? Roam over the island as idle vagrants, disturbing the public peace, and jeoparding the safety of society? Not this; they blessed God for the boon, accepted it with tears of gratitude, and entered into the employment of their former masters as hired laborers, acting under the healthful stimulus of wages. The testimony of planters, of police magistrates, and ministers of the gospel, conclusively shows that unconditional emancipation, without any intermediate apprenticeship, worked well and safely for all parties—that nothing was lost, but much gained, by the removal of slavery. We stand prepared, in the proper place, to show that the history of emancipation, in all ages and countries, contradicts the author's fundamental assumption. It is not a fact, that slaves are not competent to be free; and hence it is not a fact that they need the supervision of slavery; and hence masters have no right to impose it.

With these observations we dismiss the doctrine of supervision, as being neither an adequate apology for slavery, nor a sufficient answer to the liberty argument. The doctrine is a perfect failure. The liberty argument remains good, standing on the broad basis of man's inalienable rights. That argument affirms, as natural and sacred rights by the *express endowment of God, those of life, liberty, and the pursuit of happiness.* In just civil society, it affirms personal security, personal liberty, and private property, with all the safeguards, privileges and restraints of equal law. This is the liberty argument—the argument of human rights against slavery, and against all oppression of man by his fellow-man. It will stand good where truth reigns. We place the slave under its shield; and declare our solemn conviction, that his enslavement without contract, consent or crime; that his compulsion to toil for and at the will of another; that the refusal to recognize fully his rights as a man; that the property tenure which is the essence of his condition and doom—that this is wrong. We do not believe in such a system; neither do we believe in its practice. On all hands, it is now admitted that man-stealing is a great crime. Wherein consists the crime, but in the destination and purpose to which it consigns a human being? This is slavery. But if this destination, once created, involves no sacrifice of human rights; if it may be maintained in perfect harmony with those rights, then the seizure of a human being with a view to this result is not to be deemed specifically offensive, except on the untenable supposition that his rights are sacred till the moment of seizure, when they abandon him and his posterity forever. This is not answered by telling us, that a title originally vicious may become good by the lapse of time. The difficulty with the reasoning in the case of slavery is a plain one. The *best* claimant, the being who has the *best* of all earthly titles, is *always present*—the slave himself as a *man*. It is not possible to maintain that man-stealing is a trespass upon human rights, without involving the conclusion that slaveholding is also a trespass upon these rights. It is a wrong to reduce a *freeman* to slavery. Well, does a man's right by nature to freedom depend on the question whether he is free? Must he have ability effectually to resist all encroachments, in order to be justly entitled to the exercise of his rights? Are his rights a mere question of strength? There may be some way, for aught we know, of evading this argument; but we venture the opinion, that it is such a way as would undermine all the foundations of morality among men. Says Dr. Channing:—"If there be property in anything, it is that of man in *his own person*, mind and strength. All other rights are weak, unmeaning, compared with this; and in denying this, all right is denied."

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MAKING OLD TRUTHS NEW.

If we become familiar with certain words and phrases, without connecting with them the ideas they are intended to express, or if we receive these ideas but feebly and imperfectly, then, of course, these words and phrases become to us dead letters, and we can use them and hear them used with great indifference, although the ideas couched under them are of the most august and momentous character. We know, we understand the words, for they belong to our own language; but if our minds do not, with meditativeness and a receptive energy, take in the thought, so as at the time to become the absorbing thought of our own minds, the more familiar we are with the words, the less we are affected by them.

If, in addition to this, the words, by a certain popular and vulgar use, become associated with common things, and quite apart from intellectual dignity and refinement, they may even awaken disagreeable sensations, and cause us to remove ourselves still farther from their influence. This may be illustrated by the effect produced upon us by the first passages of poetry which we have heard in school-boy declamations a hundred times, or quoted as oft in jejune orations. We become actually disgusted with the passages, and we can revive their beauty in our minds only by a violent abstraction of our thoughts from the unfortunate associations which have crept around them. There is no language which suffers more from these causes than the technical language of religion. The doctrines of Christianity have attained definite and stereotyped forms of expression; and while the preservation of them is important—from the very fact that they are fixed, and clearly convey the idea intended—they have also become so familiar, and have got into associations so repellant to many minds, that practically, the glorious truths lose their power in wonted sounds, and hide their divine beauty and majesty in garments that appear soiled and forbidding. They have no form nor comeliness, and there is no beauty that we should desire them.

Here, again, there is need that we should, by earnest thought, press our minds into the charmed circle of living truth, and look through the outward covering of associations to the animated beauty which lies beneath.

Take, now, the doctrine of Justification by Faith, and we have an instance of the foregoing. These words, *Justification by Faith*, have become familiar through our catechisms, our preaching, our conversation, and our controversies, until, it may be, we use them without thought, and our children, without emotion or understanding, hear us speak them. To many they may breathe of rigid dogmatism, of heavy tomes of dry theology, of formal catechetical tasks, and of conventicles. Men would start at the annunciation, that under these words are contained majesty, beauty, pathos, law, order, love, life, and joy—the highest truths, the highest good, the most glorious revelation of God to his universe, the charter of immortality. And yet, could we quicken our thought, we should easily find all this, and the words would become charmed words, and strike our ear like a rush of melody from the skies—as the sound of many waters—the symphonies of angels—the redemption hymn of the universe.

JUSTIFICATION BY FAITH! And what is Justification? Not the vindication and relief of the innocent, for then it would speak no hope to men; but the pardon and relief of the guilty—a provision of God's wisdom and love, whereby the sinful and lost may have all their guilt removed, without a violation of law, with an entire sustentation of law, so that they shall be received, and rewarded, and blessed forever as just men, and be elevated to a condition equal to the angels—equal to those who never sinned. It is the banishment of evil, the destruction of death, the opening of the gates of heaven. By it the soul of man resumes her beauty in the image of the Lord, regains her dignity and power, is readmitted into Divine fellowship, and lays hold upon immortality and life.

But what is that ground of justification which the gospel reveals, and which faith believes, and upon which faith reposes? It is Christ and him crucified, Christ the Son of God—God manifest in the flesh. Here comes up to view infinite, Divine sympathy in the humiliation, the incarnation, the marvelous life of love upon earth, as he dwelt among us. What can be conceived of so wonderful and beautiful as this—God dwelling among men in the person of Christ! Yea, God here upon earth the friend and Savior of men, meek and lowly in heart, preaching the gospel to the poor, going about doing good.

Christ crucified: Here come into view that immaculate and unfaltering Justice which could never yield the vital principle of the moral universe; which said, The great law of rectitude must ever stand inviolate; and that Love which, from its own heart, provided all that justice demanded, and thus made justice itself the friend and protector of man. It is the redemption scheme of Him who said, "Let there be light, and there was light," filled with mighty and everlasting principles, and gushing forth streams of mighty love to revive a desolated world, and to form a river of life flowing on through eternity. And now faith looking at all this, believes and trusts, and exclaims, While we were yet sinners Christ died for us; how much more shall we be saved through his life!

The great work was completed by the free grace of God, without any movement on the part of men; and now that the Mediator hath ascended up on high, clothed with all power in heaven and earth, shall he not in his triumphant life complete what he provided for in his death? The salvation of men is now the natural and joyful consequent of the humiliation, the labor on earth, and the suffering and death.

Faith sees now that all is ready, and it yields up the soul a living sacrifice to God, holy and acceptable in his sight. Here is the truth of a new life; the rising of hope like a day-star upon the soul; the unspeakable sense of reconciliation and holiness; the inflowing of the peace of God, and the future opening in the splendors of the eternal day.

These words then—*Justification by Faith*—are the most pregnant words that can be uttered. If use and association have dimmed our vision, or stifled our emotions, let us arouse ourselves to meditation and prayer, that we may gain the true tone of our minds. This is the central and all-embracing doctrine of Christianity, which is to be always present with us, to keep alive our hopes, our zeal, and to be the spring of all holy living. We cannot live without it, with it we cannot fail to live. If we have lost our first love, we have gone away from this doctrine, we have turned our backs upon the sun of the system. To be revived, we must return to this doctrine, and bring our souls under its quickening power. We must teach it to our children, we must talk of it among men. Ministers must make it the great theme of their preaching. It is an exhaustless fountain of truth; it furnishes endless motives of persuasion; it is eloquence, life, and power. It possessed the soul of the Apostle when he exclaimed, "God forbid that I should glory, save in the cross of Christ."

TROUBLE AND ITS REMEDY.

Man is of few days and full of trouble. But what troubles him? If it is sin, it is well. His trouble is perhaps, by the grace of God, doing a work in him, that could not be wrought without it. Though it be a burden of sorrow, grief, and distress, it may be producing in his soul a perception of the only refuge from trouble of every sort. It should lie on his conscience, and on his heart, until he shall be impelled to seek relief in Him, whose blood cleanseth from all sin.

But it is not by sin only, in its direct appeals to the conscience, that men are troubled. They are troubled also by what we call *afflictions*—things which, to minds in certain states, are *hard to be borne*—wants, sicknesses, pains, losses, bereavements, and deaths. These are all afflictions in consequence of sin. It is only to sinners that they are occasions of trouble. The cause of them is to be deplored; but as to the manner in which they are made a part of our experience and discipline in this world, nothing can be more merciful and gracious.

It is admitted that God is the giver of all that we possess. Our being—our sentient and intelligent nature—is his gift. He gives ourselves *to* ourselves, and adds health, and wealth, and family and friends, and all the sources of mental, moral, and religious improvement and happiness, which we enjoy. These are all blessings bestowed. We are indebted to God for them, though we fondly call them our own. How, then, are men afflicted, in respect to these things? We answer, only by their *lack* or their *loss*. In other words, men are afflicted either by the *want* of what they have not, or the *loss* of what they have had. These are the two general sources of the ordinary troubles of this life.

As to *wants*, every lack of what a man strongly desires and hankers after, is an affliction to one who longs for the ease and respectability which wealth is supposed to confer. Poverty is an affliction also to one who has a strong desire to be just in his dealings, and yet is too poor to pay his debts; and he who, though rich, is covetous, and still wants a little more, is ever afflicted by the lack of what he desires. A feeble constitution, or the lack of physical vigor, is an affliction to one who observes, in others, the apparent pleasure of a strong and healthful body. The lack of natural beauty, to one who admires the comely proportions of those who seem to be more favored, is an affliction; and the conscious want of intellectual power, and of the fire of genius, is an affliction to one who is ambitious of distinction in science and letters, or in the learned professions.

But why should one be afflicted in respect to a mere nonentity, a lack, a deficiency, a destitution? God has given us such a physical being as it pleased him to give. Of this, surely, no creature can reasonably complain. Any degree of conscious pleasure in living is a blessing. It is better than not to have had a being; and we should be thankful for it, just as God has given it. This is the plainest dictate of reason. "Shall the thing formed say to him that formed it, why hast thou made me thus?" Equally unreasonable is it to repine at any mere lack of being in ourselves. If it had been better for us to have a constitution more vigorous and healthful, God would have given it. We should conclude, therefore, that the being which we have, with all its limitations, is the very best that we could have had; and as to those deficiences of property, or of natural powers, either of body or mind, which are the results of our own neglect or disobedience, it is our *sins* that should trouble us, and not the wants of which men are so apt to complain. It is sin which deprives us of those possessions and enjoyments that are the rewards only of a right heart and a holy life. Of our sins we should repent, and seek first the kingdom of God and his righteousness. Then all other things needful would be added unto us.

In respect to our *wants*, therefore, aside from our own guilt in producing them, we have no ground of reasonable complaint or trouble. What men often regard as deficiencies, in their being and possessions, are not deficiencies in nature. They are not defects in the providence of God. They are but the wise and righteous limitations of his gifts. They appear to be deficiencies to those only who are ambitious to be what God has not made them, nor given them power to be. "Men would be angels; angels would be gods;" and there is no limit to this unholy ambition, where it is indulged. It never says, Enough. Hence men are afflicted with what they call wants or deficiencies, when, in reality, "but one thing is needful;" and that is a temper of mind conformed to nature and to God. Be reconciled to God, and these imagined deficiencies will cease to be afflictions. You will be contented with such things as you have, and willing to be what God has made you. More than this, you will rejoice and be thankful that he has made you such a being as you are; especially when you think of your intelligent nature, your immortality, and the hopes presented in the gospel, you will praise Him for these unspeakable gifts, and glory in your present infirmities, that the strength of Christ may be perfected in your weakness.

As in the present life, it is well for one to be first a babe, then a child, then a buoyant youth, and then a man; so, in the world to come, it would not be well to have had no previous experience in the conflicts and aspirations of an inferior life, with limited powers and "often infirmities." It seems reasonable that there should be an infancy in the spiritual life, as well as in the natural; and that, as in the one, the experience of the child is necessary to the full development of the man; so, in the other, if we would "come unto the measure of the stature of the fullness of Christ," we must grow in grace from small beginnings, and "through much tribulation," enter into the kingdom of heaven.

POSITION OF THE NEW SCHOOL CHURCH.

To do good is the highest privilege. This life has but little meaning or value, except as a school for the education of the benevolent affections, and a theater for the exercise of the sublime virtues of a holy life. The position which is the most truly enviable, is that of the largest opportunities of doing good. For individuals and communities, disinterested, efficient benevolence is the only real wealth; the lowly path of the Redeemer's progress the only royal road to honor or success.

There is a denomination, covering a broad and most pregnant territory, possessing a numerous, educated, pious and laborious pastorate—embracing populous churches, filled with intelligent disciples, whose Christian life has been mostly kindled by the breath of revivals—a denomination imbued in some good measure with the true spirit of the age, and mingling with and controlling the most efficient activities of the country and the times—free from many of the embarrassments of geographical position, ecclesiastical constraint, and historical associations which hamper the activity of some other denominations—and which possesses in a large degree, the confidence and respect of the most intelligent classes of the community. Its ample scope, its abundant resources, and its elevated aims *ought* to make it the first denomination in the land, in respect to efficiency, moral influence and real success. It possesses, in many capital particulars, a power of doing good, and occupies a position of influence, which carry a great responsibility, and from the wise use of which, the Master and the world have a right to expect much.

Let us look at the field it occupies. The New School Presbyterian Church lies mainly in the midst of the most growing and interesting sections of the country. The Northern and Middle States, and the great West and Northwest—if in one part of the land more than another, the developments of strength, intelligence and moral and material power, are more surprising—if anywhere, the outlines of a mighty future loom up with grander presage, it is in these busy, stretching, adventurous States, whose resources and achievements have already made the most characteristic mark in our national history. Nowhere out of New-England, are churches and school-houses so numerous; or a ministry more intelligent or active. In politics, in commerce, in the formation of public opinion, in improvements and enterprise, the foremost place belongs to this broad, teeming belt, in the midst of which the New School Church lies and acts. A church having to do with a population stirred with such impulses, and reaching forward with such aspirations, must possess a means of efficiency which ought to give it an instant and desirable distinction. There is an inestimable element of power in this grand Providential fact, that this is the church of the North and West–that it embraces such States as New-York, Pennsylvania, Ohio, and the beating, bounding West. Where in our broad land, could a church be placed with more encouraging auspices? What population could be expected to yield more readily to the power of the gospel, than this plastic, quickened mass? Where could the resources of intellect, piety and doctrine possibly be more availing?

Then, the population among which the New-School Church has its mission, is of Puritan origin—another great element of promise and power. It is to the prowess of New-England intellect and heart that the mighty West has yielded such speedy submission. The track of the Puritan through this land has been as visible as the path of the sun through the heavens. Civilization, wealth, social, moral and material progress have kept even pace with the tide of emigration disgorged from the valleys and hills of New-England. The best characteristics of the Puritan nature—the union of theoretical truth with practical activity—of sound conservatism with unintermitted progress—of intellectual conviction with pious emotion—have been beautifully preserved. We think it the glory of the New School Church that in all its borders, it embraces almost wholly, the sturdy strength and the copious energy of the Puritan element; and if it differs in spirit, reach or effort, from other denominations, the presence of New-England freedom, theology and piety, should have much of the credit of the distinction. The characteristic individual freedom of the Puritans, combined with the system and organization derived from other sources, has given to the New School polity a completeness of form, an instinct of life, admirably adapted to the exigencies of a new and active population. Combining the conditions of personal freedom, piety and growth, and the utmost collective energy, it is, as the venerable Dr. Beecher has said, a type of organic efficiency which seems to have a Providential fitness for the field whereon it is to play. And if, in fulfilling its mission, it does not exert a commanding influence, it is not for lack of adapted machinery.

Then, if the doctrinal views, or peculiarities of preaching of the New School Church are distinguishable from those of other denominations, we think it is in their being more practical and efficient. The exposition of the doctrines of grace, so as not to lose sight of man's agency while exalting God's sovereignty—the preaching of Scriptural truth in form and method adapted at once to humble and to stir the human heart, to lead at the same time to self-abandonment and to earnest seeking for Christ, this we believe to be the distinctive attribute of New School preaching. There are sound and honored preachers elsewhere, whose success attests their wisdom and their truth; but, all things considered, we utter it as the conviction of intimate knowledge, revivals have been nowhere more frequent or powerful or pure—the doctrines of grace nowhere more discriminatingly and efficiently declared—the real force and substance of Calvinistic truth nowhere more genuinely exemplified, than in the churches of the New School body. In saying this, we are not blind to the excesses to which the mighty stir of revivals has sometimes given rise; but after every allowance, it remains a characteristic and glorious fact, that the great body of these churches have heard, felt, and been formed on as genuine and Scriptural a model of doctrinal truth, as the world ever possessed. We regard this a mighty element of power. Amidst all the agencies to which society is susceptible, God's truth is after all, the fire and the hammer.

So far as completeness of educational apparatus is a means of usefulness, how well equipped for efficiency is the New School Church. The colleges and seminaries at the East and West, which owe their origin and success to the intelligent liberality of these churches, though far from being as numerous or as good as they ought to be, as nearly reach the measure of a due proportion to the wants of the community they serve, as the institutions of any other denomination, to say the least. They fall sadly short of that stretch of demand occasioned by the rapid growth of States and empires among us; but they are numerous enough, and able enough in respect to scholarship and character, to furnish an untold resource of moral power, and to give the church which they feed, an efficient means of doing good.

Again, we cannot but regard it an admirable trait that the Christian activity of this Church takes the free, genial form of voluntary effort. The world has seen no exemplifications of the Christian spirit so surprising or so Christlike, as those furnished by the annals of voluntary benevolent associations. From the earliest dawn of modern benevolence to this hour, there is no comparison between the efficiency, comprehensiveness and success of voluntary societies, and all other media of doing good. Whether the philosophy of the fact is apparent or not, the fact stands out with glorious conspicuity, that the combination of Christian men for Christian effort, in a free, brotherly form, without the friction of ecclesiastical machinery, or the distractions of sectarian jealousies, is incomparably the way of power. It accords with the spirit of the age; it seizes hold of the laws which give success to the enterprises of men in business and commerce; it promotes and grows by the kindly, generous feelings which spring from Christian fellowship, and realizes the full meaning of the truth, that in union there is strength. Providence, history, the tendencies of the thought, feeling and activities of the age, alike demonstrate the wisdom and power of voluntary action. Now, for a church to be characteristically identified with the successful and efficient voluntary associations of the age, and to put forth its energies in a direction so adapted, we regard a great matter of congratulation. This is not the day of monopolies and close corporations. The people have no sympathy with what is narrow, sectional, or selfish. The style of truth that is to exert the greatest power in this democratic age, is that which, by its freedom, and its broad, catholic spirit, most effectually appeals to the generous susceptibilities of men. Ecclesiastical drill and sectarian energy can never gain such lasting hold upon the popular heart. These belong to the tactics of another era; the world has outgrown them, and they will inevitably react upon those who attempt to put them in force. To accomplish much, a church must be alive to the genius of the age upon which it acts. It must be more than doctrinally sound, or cunningly constructed, or ably equipped; it must keep progress with the disclosures and issues of Providence, and meet the demands of intellect and feeling which are abroad. Sympathy with the vital, breathing spirit of the times; quick intelligence of the currents of passion and thought; an onward, upward impulse, leading all the better instincts of the age—these are almost as indispensable conditions of success, as the possession of truth, or a Christian temper. And these, though by no means as characteristic of the New School body as they should be, are quite enough so to justify large and solemn views of the responsibility of its mission.

Let us add, as the last condition of usefulness we have now time to consider, the favorable position of this body in reference to the absorbing question of slavery. Now, the real posture of an ecclesiastical body in reference to a moral question, is not to be measured by its formulas. It is not reports or resolutions or paper manifestoes that indicate the real spirit of a body. We would not merely point to the published documents of the New School General Assembly, or the action of its subordinate bodies, as the index of opinion prevailing on this subject. We would rather refer to the sentiment which pervades the Church, of which these documentary expressions are but the feeble indications. In what other ecclesiastical body has the whole subject been more frequently or thoroughly discussed? Where has Christian duty in reference to it, been more manfully and plainly considered? Where has comparison of views of North and South, promoted a more rational, consistent and invincible anti-slavery spirit? From what pulpits proceed more judicious and Scriptural expositions of theory and duty in reference to it? Where is there more earnestness and less heat? Where is there deeper hostility to slavery, and a more just compassion for the slaveholder? And what ecclesiastical body, embracing the Northern and Southern churches, has taken more decisive ecclesiastical action? What body can more easily and consistently move forward with the advancing tide of opinion which is bearing down upon the system? What body is less exposed to schisms and explosions from this source? The work is not done yet, indeed; the church has not reached the point to be desired; but we say that there is an agreement of the spirit of the New School Church, with the deep, pervading sentiment of the public mind on this subject, that places it in a most advantageous position for doing good.

Now, without going farther, we think that a deeply interesting and important function belongs to the New School Church, in the great drama of this country's salvation. Considering its territorial position; the sources of power residing in its Puritan element; its fine union of individual freedom and organic efficiency; the clearness and Scriptural consistency of its doctrinal views; its abundant educational means; its pious and laborious ministry; the stirring associations of its revival history; its connection and sympathy with free, voluntary Christian action; its catholic spirit, and sympathy with the age; and its advantageous position on the slavery question—considering all these well adapted means of success and power, we think that the grand distinction, as well as the bond of union of the Church ought to lie in its activity and usefulness. Let it be our earnest prayer that privileges and traits involving such fearful responsibilities, shall not be lost to the Master's honor and the world's good.

DECLINE OF PROTESTANTISM.

Our new Archbishop Hughes has signalized his accession to the sacred pallium, by a discourse of singular originality. The intoxicating influence of good fortune is proverbial; but it is seldom that this undue elation takes a more extravagant form than for a man of sense and shrewdness to announce and to preach in this Protestant country, a discourse on the decline of Protestantism! This surpasses in assurance, that memorable lecture on the Middle Ages, in which this jocose Milesian gravely asserted that the Romish Church had never sought or desired a union with the State, and that the mediaeval priesthood were *par eminence*, the champions of liberty and the people's rights! There is great power in impudence, we know, and the Bishop understands his audiences pretty well; but if, in this day and generation, such an extravagant absurdity as this can be swallowed as a grave truth, let us never doubt again the success of humbug, nor wonder at fortunes made by hoarhound candy and sarsaparilla nostrums. But seriously, what a melancholy picture of Catholic ignorance and credulity have we in this simple fact, that a man can soberly face an audience with assertions which have their refutation in every street and avenue of the city where he utters them, and in every railroad, in the construction of which his countrymen find their daily bread. To endorse Treves' holy coats, and Rimini winkings, and similar Popish miracles, would be comparatively modest; but in this country of free schools, abounding in churches, popular freedom and onward impulses, to amuse a poor flock by vaticinating the downfall of Protestantism, and the probable conversion of the President and Government of the United States to Catholicism, and to tickle their faith by visions of glory awaiting the Pope's ascendancy in this land, is carrying the joke beyond all reason.

THE VOTE ON FREE SCHOOLS.

Though the result of the vote in this State on the question of Free Schools is not yet determined, we cannot believe that the principle has failed. We know the opponents of the law have been particularly and covertly active, and that every inequality or defect of the law as it now is, has been used to the defeat of the principle. We know, too, that the friends of the law have been inactive and indifferent, principally because they could not doubt that an enlightened State would sanction a principle so accordant with the best tendencies of the age. The combination of these causes has come nearer defeating the law than is at all creditable to us. But in the hope that it will turn out that the people have declared for free education, we wait the result, and wish our Catholic friends, who dread this law, as the poor Quaker dreaded argument, all the benefits it is capable of bringing them. There are volumes of significance in the alliance which covetousness and Popery have struck in opposition to free schools. We may trust the instinct of such principles, and feel as assured as demonstration could make us, that what they dislike must be worthy the confidence and desire of the benevolent and the free. If the law is defeated, all that is to be done is to try again. The universal education of the young is a measure too precious to religion, good government, benevolence and progress, to be lost by one, or a dozen defeats.

A CONGREGATIONAL SINGING CLASS.

An interesting lecture was delivered at the Tabernacle, on Wednesday evening, the 6th, by Prof. W. B. Bradbury, on learning to sing; the necessity of a more simple, practical and popular method of teaching vocal music; and the great improvements in the educational methods of the present age in all other departments of learning, and the demand of the times for a reformation in teaching music also, were briefly and impressively set forth. He believed there was no necessity for confining the learner to abstruse and difficult problems, or for lumbering the mind with dry and unintelligible technicalities. He then tested his new method of instructing, by organizing the entire audience into a singing class for a lesson of one hour; upwards of fifteen hundred voices, of young men and maidens, parents and children, were blended together in one tremendous volume of melody, to the tune of Old Hundred. Immediately the scale was introduced, and portions, or fragments of it sung, until at the close of the hour all were singing by note, and with evident satisfaction, and plain choral tunes. The result of the experiment was very successful, and has suggested the idea of the formation of a large Choral Class, or Congregational Musical Meeting, to be held once a week in the Tabernacle, with a view to the encouragement of congregational singing in our churches, and to a more universal acquaintance with the first principles of musical science. We hope it may be tried.

INSTALLATION OF REV. MR. PRENTISS.

Rev. George L. Prentiss was installed as associate pastor with Dr. Condit, of the Second Presbyterian church of Newark. Rev. J. S. Gallagher presided as moderator, and proposed to Mr. Prentiss the constitutional questions; Dr. Eddy, of the Park church, engaged in the introductory service, and read a portion of Scripture; Dr. Stearns, of the First church, delivered the sermon; Rev. A. C. Adams offered the installing prayer; Dr. Condit delivered the charge to the pastor; and Rev. W. D. Poor the charge to the people.

The sermon by Dr. Stearns, was an able and interesting discourse, holding a crowded audience in fixed attention for over an hour. The preacher's aim was first to define the true prerogative of a Christian bishop, and then to enlarge, under separate heads, upon the *proper sphere* of his work—its means and methods, and its results. The exposition of these topics was brought to bear with great eloquence and power upon the present state of the ministry, and against many of the tendencies, by which it has of late been too often turned aside from its legitimate province, to engage in occupations, and to employ agencies, that injure at once its usefulness and respectability. The concluding portion was a worthy magnifying of the office, by an exhibition of its glorious results in the salvation and eternal blessedness of the redeemed. The final address to the pastor installed, and to the people, was eminently felicitous, being full of appropriate allusions to the unusual circumstances of the occasion, and the individuals concerned. Taken as a whole, it was one of the ablest discourses which it has been our lot to hear at an installation.

The charge by the Rev. Dr. Condit, was a performance of singular excellence and appropriateness—alluding, at the outset, to "the beautiful City of the East," where he and his younger associate parted, a few years ago, to enter upon widely-separate fields of duty, and then referring, in the most touching manner, to the painful methods, by which Providence had thus brought them again together, he proceeded to give him a hearty welcome to his new sphere of labor, prefacing the charge with an affectionate New-England right hand of fellowship.

Then followed a portraiture of ministerial character, which all, who knew the speaker, felt was only a transfer into words of his own ideal. It was "perfect and entire, wanting nothing."

There was a delightful harmony pervading the exercises, from beginning to end. Without any previous concert, each part and service seemed exactly adapted to all the rest, so that the result of the whole was a remarkable unity and depth of impression. It was an evening long to be remembered.

ECCLESIASTICAL & PERSONAL ITEMS.

Rev. Charles F. Diver has received and accepted a call from the Presbyterian church in Waterford, Pa. of which the late Rev. P. Chamberlain was formerly pastor.

Rev. Thomas Gordon, of Hoosick Falls, in consequence of ill health has resigned the pastoral charge of the Presbyterian church in that place, after laboring successfully with his people for ten years, who attest their appreciation of his services, by providing for his wants, although he is no longer able to serve them in the gospel.

Rev. A. M. Dipon has resigned the pastoral charge of the Congregational church in Waverly, Ill. and has accepted a call from the Carlinville Presbyterian church.

Rev. Erastus Colton was installed pastor over the Congregational church in Niles, Mich. on Wednesday Oct. 23rd. Rev. Mr. Kitchel, of Detroit, preached the sermon.

Rev. Edward Taylor, of Hinsdale, Mass. has received and accepted a unanimous call from the Second Presbyterian church in Lansingburgh, N.Y.

Rev. S. S. Potter, of Newark, N.J. has been invited to the pastorate of the Presbyterian church in Lansingburgh, Ind.

Mr. Wm. E. Moore was ordained and installed pastor of the Presbyterian church at West Chester, Pa. Oct. 20th. Sermon by Dr. Ely, of Philadelphia.

Rev. J. M. Bishop has been appointed general missionary by the Presbytery of Salem, Ind. to labor among the destitute within its bounds.

Rev. Franklin Putnam was received by the Presbytery of Dayton, O. at its last meeting, from Huron Presbytery, and Rev. Thomas Spencer from the Presbytery of Fort Wayne.

Rev. Charles Jones, formerly pastor of the Second Presbyterian church of Oswego, has been obliged by his health to return from the West, whither he removed a year ago. He now resides in Syracuse.

Rev. Wm. N. McHarg, of Albion, has accepted the call of the Presbyterian church of Ithaca, much to the gratification of the people.

The Second Presbyterian church of Lockport, N.Y. has transferred its relations from the New School Presbytery of Niagara to the Old School Presbytery of Buffalo City.

Rev. Wm. H. McCarer was installed as pastor of the church in Evansville, Ind. Oct. 20th.

Mr. Lewis H. Reid, of the N.Y. Union Theological Seminary, has received a call from the Presbyterian church and congregation of Fayetteville, N.Y.

A Congregational church was organized in Orland, Me. Sept. 25th, consisting of twenty members, and Mr. Hiram Houston, of the Bangor Seminary, was ordained and installed pastor.

A Congregational church was organized at West Townsend, Vt. on the 8th inst.—the second Congregational church organized within a few weeks in Windham county.

Rev. Josiah L. Armes was installed junior pastor of the First Congregational church, Mason, N.H. Oct. 30th. A portion of the First church in Mason withdrew about three years since, to form the Second church, who have recently built a house of worship in the village.

Rev. Lyman Cutler, of Dorchester, late graduate of Andover Seminary, has accepted a call of the Orthodox Congregational church in Pepperell, Ms.

A new Orthodox church is about to be established in New-Haven. A spot for a house has been selected in the southern part of the city, and the cost of the building is to be $20,000 or more.

Rev. Jared O. Knapp, of Central Village, Conn. has received a call from the Congregational church in Hatfield, Mass.

Rev. Dr. Scott, of New-Orleans, sailed in the Asia, on Wednesday of last week, for Liverpool, *en route* for Egypt and the Holy Land.

Mr. Thomas H. Newton was ordained in Philadelphia, on Wednesday evening 13th inst. as a missionary in the island of St. Thomas, under the direction of the American Seamen's Friend Society.

The officers of the Duane st. Presbyterian church (formerly Dr. Alexander's) have resolved to sell the edifice forming their present place of worship, and erect another in a more eligible locality, in the upper part of the city.

Rev. Enoch C. Wines was installed at East-hampton, L.I. Oct. 29th.

Rev. Samuel Paul was installed pastor of the united churches of Norristown and Conshohocken, Pa. Oct. 31st.

Rev. Dr. Duncan, a nephew and student of Dr. Mason, who has for near forty years been pastor of the Fayette st. church in Baltimore, has resigned in consequence of continued ill health, the resignation to take effect from Jan. 1st, 1851. The engagement of Rev. Mr. Noble as assistant minister will cease at that time.

Rev. Septimus Tustin, once chaplain of the U.S. Senate, has received a call from Germantown, Pa.

Rev. Henry M. Parsons has been appointed Seamen's Chaplain at Havana, Cuba.

After a long and pretty high discussion, the Old School Presbyterian Synod, in session in Pittsburg, resolved, 46 to 24, that any action on the Fugitive Slave Bill, by the Synod, would be 'inexpedient' and 'useless.' A protest by 18 members was then entered against the action of the Synod, as not adequate to the exigency of the case.

Rev. Thomas O. Lincoln has recently become pastor of the Broad street Baptist church in Manchester, N.H.

THE STAR OF SWEDEN.

The Star of Sweden is still in the ascendant. Night after night she continues to move on in her brilliant orbit, shining with increasing splendor—a star of the first magnitude in the musical constellation. By some magnetic influence, she continues to attract multitudes within her charmed circle, and there holds them, delighted subjects, spell-bound by the power of song, in almost breathless silence, while she pours forth strains of sweetest music. Soft or loud, rising and swelling on the ear, and then warbling and dying away in the distance, as if song and songstress had gone up to the home of music in heaven.

In other words, there seems to be no abatement in numbers, or desire in the public mind to hear this gifted songstress. Tripler Hall, large as it is, was filled to its utmost capacity of comfort at the concerts of last week and this. Jenny Lind must be a rare compound of excellences thus to maintain her influence over such multitudes. Rarely, indeed, have such powers of song been combined with a demeanor so full of simple dignity and unaffected grace, and with so much artful artlessness, that one is scarcely able to analyze the artistic merit which shines out with such inimitable beauty in all her performances. Her high moral worth and purity of character add a charm to her rare vocal powers, establishing her in deserved favor with the public. We only add, that the rich voice of Belletti, the admirable guidance of Benedict, and the powerful and well-trained orchestra, combine to form such a luxury of music as the lovers of song in this country have seldom enjoyed.

☞ THANKSGIVING DAY.—Thus far, a day for public thanksgiving has been set apart in thirteen States, and of this number seven only have selected the same day, viz.:

North Carolina	Nov. 14	Massachusetts	Nov. 28
Connecticut	" 28	Vermont	Dec. 5
New-Hampshire	" 28	Pennsylvania	" 12
Maryland	" 28	New-York	" 12
Ohio	" 28	Maine	" 19
Indiana	" 28	South Carolina	Oct. 24
Florida	" 28		

☞ RETURN OF MR. FINNEY.—The Oberlin Evangelist has received assurances that Mr. Finney will return in season to resume his duties as Professor at Oberlin, as soon after the severity of the winter as it is prudent to cross the Atlantic. His health had improved by his visit to the continent. Dr. Campbell, editor of the British Banner, at the close of a very able and candid review of Mr. Finney's Theological lectures, remarks of his labors in London:

"We think it greatly to be desired, that these labors should be resumed in the Metropolis; for sure we are, if we may judge by the effects already apparent, the results would be transcendent. We can not doubt, that there was a providence in his coming to this country; and we are pleased to think, that the same Providence which regulated the past, will determine the future. But while we speak of the Metropolis, we would not confine ourselves to that. There are at least ten or a dozen great towns in England, where he might spend in each three months with the utmost benefit to the churches and the souls of men."

☞ REVIVAL IN IPSWICH.—The Congregationalist says that forty-five persons have been added to the First Church in Ipswich the year past, as the result in part of a very still and happy revival there, through the instrumentality of the pastor, with the assistance of brethren of the church.—More than twenty indulge hope of conversion, who have not made a public profession.

☞ ABBOTT'S HISTORIES.—We understand that numerous editions of Abbott's Histories are republished in England, and that they are having even a more extensive sale in that country than in our own. In this country they are becoming increasingly popular.

Boston Correspondence.

MEETINGS IN BEHALF OF ITALY.

On Sabbath evening last a meeting was held in the Tremont Temple, in behalf of the work of evangelization in Italy. The occasion drew together enough to crowd the Temple, and I have seldom known an audience give surer signs of deep interest in every word that was uttered. After prayer by Dr. Waterbury, addresses were made by Mr. Dwight, of the Christian Union, Drs. Church and Stow, Baptist clergymen, Rev. Mr. Kirk and Col. Forbes.

Dr. Church laid great stress upon the idea of assailing the Papacy at its center—in Rome. In all ages Popery had derived its vitality from having there a home and central energy and life. Paralyze this power, and the Papacy everywhere will wither, as weakness and death extend to the extremities when the life-blood is carried off. The body of Popery, said he, cannot long survive an aneurism of the heart. Dr. Stow remarked upon the practicability of the scheme for evangelizing Italy, and spoke of the number and power of the priests as an obstacle to be overcome. It had been said that one-fourteenth of the people of Italy were priests. This he thought a large estimate, but their number was so great as to arrest the attention of every traveler. And they were the best fed and clothed of any class. It was quite noticeable that they were the most orotund, the most rubicund, the most jocund, of any people to be met with in Italy. And backed up as they are by the State and the Inquisition, they have great power. Yet they are hated by the people. There may be Jesuits here, said Dr. Stow, to report what I say, and in three weeks it may be read in Rome, but I tell them that there are men under the shadow of the Vatican who hate the Pope and the Papacy more than we do.

Rev. Mr. Kirk spoke for a few minutes, explaining why the American Union could not now take this work in hand, and why there was a call for special effort. Col. Forbes followed, and stated some of the facts which have already been placed before the public. Notice was given that the young men would hold a meeting on Tuesday evening in reference to this subject, and on the same evening, at another place, Mr. Dwight was to meet the ladies, and make some statements which especially concerned the ladies of America.

SABBATH EVENING LECTURES.

There is no lack of religious services in this city on Sabbath evenings. The temperance discourses draw full houses. Rev. J. Banvard was the preacher last Sabbath evening, and his discourse abounded in facts, showing the enormity of the evil of intemperance. Especially did he deal boldly and unsparingly with certain of our city authorities, who give great dinners at liquor-selling hotels, and make the people pay the bills! On this point, particularly, his remarks gave great satisfaction.

Rev. Dr. Higgins, pastor of the church of the Pilgrims, preaches every Sabbath evening in his own pulpit. His second discourse, last Sabbath evening, was on the Antediluvian ministry, and was listened to, with unbroken stillness, by a large audience. Dr. H. is one of our best pulpit speakers, and has a fine congregation, in what used be known as the Marlboro' Chapel.

The Pine-street lectures have lately been instituted for the special benefit of the increasing population at the South part of the city. The discourse last Sabbath evening was preached by Rev. Mr. Stone of Park-street.

Besides these, there are occasional Sabbath evening meetings for moral and religious purposes, so that all who will, may find a place where wholesome truth is taught.

MISCELLANEOUS.

Rev. Joseph Haven, of Brookline, and one of the editors of the Congregationalist, has been appointed Professor of Intellectual and Moral Philosophy in Amherst College. Mr. H. is known in Massachusetts as one of our most thorough classical scholars and elegant writers, and he will be an honor to the college should he accept the appointment. George B. Jewett, of Lowell, has also been appointed Professor of Latin and Modern Languages in the same Institution.

The license law in this city is likely soon to be enforced against an enormous batch of offenders. From eighty to a hundred indictments have been laid before the Municipal Court. Why not make all the *criminals* answerable for the damage they have done, just as is the counterfeiter and the house-breaker?

William Crafts and wife, hunted but not caught, by two Georgia gentlemen, are said to have left Boston. It was said that they had gone to Halifax, but that is contradicted.

FOR THE NEW-YORK EVANGELIST.

IOWA CHURCH ERECTION.

The undersigned, being compelled by long absence and distance from the people of his pastoral care, to suspend any further personal presentation of the object of his mission to the Eastern and Southern churches in our connection, in order to reach home before the close of navigation on the lakes and rivers, wishes hereby to tender his thanks to those pastors of the churches, and other persons who have kindly entertained him and his object, referring to this, and previous numbers of the Evangelist and N. Y. Observer for receipts as acknowledged by Mr. Richard J. Thorne, acting Trustee for the Presbytery of Des Moines for this city and vicinity. May all who have thus contributed toward a fund for the erection of houses of worship, under the direction of the Presbytery of Des Moines, in the new State of Iowa, upon the plan of loaning it in small sums to feeble congregations *without interest*, to stimulate them to "arise and build"—remember the words of the Lord Jesus how he said, It is more blessed to give than to receive; and also, "that inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Especially may the last passage of our Savior's sayings, here cited, be recalled by such as have extended Christian hospitality to the writer, thereby lessening his expenses (going as he has done at his own charges), so that he may be the almoner of the bounty of others, undiminished, to the poor churches of Iowa.

N. B. Such persons as have not yet made collections or paid subscriptions, that have been already pledged, and others who may desire to do so, are requested to send the same to Mr. Richard J. Thorne (President of the Equitable Insurance Company), 58 Wall-street, New-York: or, if more convenient, to Mr. Jas. C. Donnell (Cashier of the Bank of Commerce), Philadelphia.

SAMUEL STORRS HOWE,
Pastor of Pres. Church, Iowa City, Iowa.
New-York, Nov. 7, 1850.

FOREIGN.

ARRIVAL OF THE AFRICA.

The new Cunard steamer Africa, arrived at New-York on Thursday, after a passage of little over 12 days from Liverpool. Much of the most interesting news of this arrival has been noticed by our London correspondent, a part of whose letter will be found on the first page.

THE PARTITION OF PRUSSIA.—The Times of the 23rd, startled London by an announcement that the English Cabinet had been called together to consult on a proposition of France and Russia for the virtual partition of Prussia. The Times said:

"The Governments of Russia and France have jointly proposed to the Government of this country that the three powers shall peremptorily require Prussia to fulfill her recent engagement with Denmark, and withdraw the support she still continues to give to the Schleswig-Holstein army. In the event of Prussia hesitating to comply with this reasonable demand, Russia and France are prepared to back it, not by an unprofitable march to the territory under dispute, but in a way more congenial to their tastes, by an invasion of the Silesian provinces of Prussia on the one side, and the Rhenish on the other. In the first instance, however, they require the co-operation of England in the remonstrance with Prussia, without which they are not prepared to move at present. The answer of the British Government may perhaps be anticipated. It declines to join with Russia and France in such a note as we have described, but proposes that all three powers shall separately remonstrate with Prussia on her present breach of faith with the Danish Government."

This declares in effect that Russia will pounce upon Silesia, and France upon the Rhenish Provinces of Prussia, in case the latter power is unable, as she unquestionably is, to prevent German sympathizers from joining the ranks of the defenders of Schleswig-Holstein. But the object of this is plain enough. It is to force the King of Prussia out of the constitutional attitude which he has taken both with regard to his own kingdom and to the minor powers who have adhered to its union. If they could force Prussia to submit once more to the old Frankfort Federation, and share with Austria the despotic management of Germany, the anti-constitutional party in Prussia could alone be the Ministers to steer such a course. And with them in power, every remnant not only of the freedom gained in 1848 by Germany, but in the fifteen previous years, would be totally swept away.

—A grand dinner has been given to Prince Albert at York.

—A meeting of inventors has been held in London, to discuss the subject of the Patent Laws in connection with the great Exposition. Some of the gentlemen present declared that they would not exhibit new inventions in Hyde Park unless the patent laws were revised when Parliament met.

—The English papers discuss at great length the various projects for connecting the Pacific and Atlantic Oceans by way of the Isthmus.

FRANCE.

CHANGE OF MINISTRY.—The series of quarrels between Generals Changarnier and d'Hautpoul has terminated in the dismissal of the latter from the Cabinet. But he has been appointed Governor of Algeria, which is a place of almost equal importance. A correspondent of the London News says, that Louis Napoleon has strengthened his position by the change.

The new Minister is a General Schraume, who was an Aid-de-Camp of Napoleon during his great campaigns of 1808 and 1813. He has also been for years a member of the Chamber of Deputies.

A serious disturbance has taken place in the prison at Doullens among the political prisoners. A number of the ringleaders have been placed in irons, and the governor of the prison has considered the matter of such importance that he has gone to Paris to report the case.

The Evenement announces that M. Guizot, who has not quitted Val Richer since his return from Claremont, has refused to offer himself as a candidate for Cher.

PERSIA.

Mohammed Khan, the Charge d'Affaires of Persia at Constantinople, has received from his government dispatches announcing the discovery of a vast conspiracy at Teheran, which had been on the point of breaking out. The most influential members of the clergy were at the head of this plot, whose object was to dethrone the present Shah, and replace him by a descendant of Ali, and to drive all the Turks out of Persia. Numerous arrests had taken place at Teheran and in the principal towns. The greater part of those arrested belong to the corps of the Ulemahs. Considerable agitation prevailed in Persia consequent on this discovery.

THE DUCHIES.

The war in the Duchies continues without interest. One or two trifling skirmishes have taken place with the respective outposts, but no event of the slightest military importance has occurred.

EAST INDIES.

The news by the Overland Mail from India, reports everything tranquil there; but in China an insurrection of a serious character has broken out in the southern provinces. A pretender to the throne has collected an army of fifty thousand men, plundered several of the towns, and boldly aims at overthrowing the present Tartar Emperor and restoring the ancient native or Ming dynasty. Great alarm exists at Pekin, and serious steps have been taken to suppress the rebellion. There is a vague report that the Imperial troops have hitherto had the worst of it.

ARRIVAL OF THE ATLANTIC.

The Collins steamer Atlantic arrived on Tuesday, P.M. after a voyage of 12 days and 22 hours, from Liverpool.

The political intelligence from England is not important. The re-establishment of a Roman Catholic hierarchy in England is yet the all-engrossing topic. The Conservative press and Bishop of London are loud in denunciation. The Government, it is said, will not interfere. Cardinal Wiseman has issued his first pastoral. The document contains nothing new. The preparations for the Great Exhibition are progressing rapidly. The palace of glass is being raised with miraculous quickness. It is proposed that this structure shall be permanent, being used as a winter garden, after the purposes of the exhibition are accomplished. Murders and burglaries are of the most frequent occurrence. Nothing has yet transpired as to the result of the course which the Three Great Powers have taken in reference to the Danish dispute.

The Prussian troops have entered the Electorate of Hesse, but without any hostile design, so far as is known.

In Schleswig-Holstein, there has been another skirmish, but as usual, without results.

Nothing new from Italy.

GENERAL INTELLIGENCE.

CALIFORNIA.

The steamship Empire City arrived on Friday morning, with intelligence from San Francisco to October 5th, brought by the steamers California and New-Orleans to Panama. The export of gold dust by these and other vessels, during the week ending Oct. 5th, amounted in value to nearly $3,000,000.

Died, on board the steamer Empire City, on the passage from Chagres to New-York, on the morning of the 24th, of hemorrhage of the stomach, Mr. Benj. W. Comstock, purser.

The Cherokee will have over a million and a quarter. The Empire City brings about $500,000, besides what is in the hands of passengers.

Panama was quite healthy, and not many passengers there but those who arrived in the last steamers, who would sail Nov. 1. Chagres was rather unhealthy.

For the fourth time in eight months, San Francisco has been visited with conflagration. A fire caught on the 17th Sept. in a little dram-shop in Jackson street, and spread with fearful rapidity, burning up the printing office of the "Pacific News," Col. J. Winchester, proprietor, and also the printing office of the "Picayune," of which F. A. Brinsmade is editor. Some two hundred houses in all are consumed, the district being bounded by Pacific street on the North, Dupont on the West, Washington street on the South, embracing both sides of Kearney street, on the East, with some six wooden stores on Washington east of the "Verandah," large three story brick building, just completed and used as a gambling-house. This building, and the immense fire-proof brick building called the El Dorado, on the opposite corner of Washington street, checked the devouring element from proceeding on to lay waste the other large gambling-houses adjoining, and on the south side of the Plaza. The whole business part of the newly built city lying below, has entirely escaped this time; but north of this, the fire consumed the "Rendezvous" on the N.W. corner of Kearney and Washington, and the immense establishment adjoining, called the "Bella Union," together with several large establishments in the rear of the above on Kearney street, including some of doubtful reputation. The individual losses and suffering must of necessity be immensely great; many have lost their all; hundreds are ruined pecuniarily.

The citizens had but just completed the former burnt district, and many mechanics, carpenters and the like, were beginning to fear a dull winter, and low wages, but their fears are now dispersed; the devouring element has consumed several large blocks of buildings, which will no doubt be at once rebuilt.

New-York Election.—The vote in this State, especially for Governor, is so close that the real result can hardly be known until the official canvass is made. The probability of Seymour's election is, just now, the greater; but the majority of either one will not reach a thousand. The fate of the other candidates on the State ticket is equally dubious.

The returns on the question of Free Schools are very inconsiderable. The Albany Register of Tuesday collects the vote as far as possible, and makes, thus far, the returns for Repeal, 13,433; against Repeal, 71,000. The law is undoubtedly sustained—we hope by a large majority.

Massachusetts Election.—The election in Massachusetts has been very spirited and close. As far as heard from, Briggs fails of an election, by 7,187 votes. In 1849 he failed by 1,700. There will evidently be no choice by the people.

The Senate will contain 8 Whigs, 22 Democrats, 5 districts having made no choice.

The House of Representatives will contain 131 Whigs, 122 Democrats, and 91 no choice. The Free Soilers generally united with the Democrats.

Hon. Horace Mann has been elected over both the Webster Whig, and Democratic candidates.

Street Fighting.—On Saturday morning, about 9 o'clock, James Gordon Bennett and John Graham, late Democratic candidate for District Attorney, met in Broadway near the corner of White street. Bennett was accompanied by his wife, who, however, had stepped into a shoe-store on the opposite side of the street, just previous to the encounter. Mr. Graham was accompanied by his brothers, Messrs. Charles and Dewitt Graham. He struck at Bennett with his fist as he approached, but the latter partially dodged the blow, which took effect on his hat and knocked it out of all shape. The second blow took effect just below Bennet's ear, and prostrated him on the pavement. Graham then seized him with one hand, and with the other belabored him vigorously with a rawhide cowskin. Bennett suffered most in the face, his nose appearing very much swollen and bloody after the encounter. Bennett, in a card says he was walking with his wife when assailed, and that he was beaten by "a gang of rowdies and ruffians," headed by Graham and his brothers. John Graham was arrested the same day, by a warrant issued by Justice Mountfort, and held to bail to answer a charge of assault and battery.

The Late Fair of the American Institute.—The number of visitors, as well as the receipts, at the late Fair at the Castle Garden, was larger than on any previous occasion. The receipts were $21,988, from which must be deducted about $15,000 for expenses, paid by the Managers. It is estimated that there were not less than 320,000 visitors. Of this number, about one-fourth paid for tickets of admission. The residue were admitted on the tickets of members, exhibitors, and on invitation from the Board of Managers.

Slavers and Catchers.—From 1840 to 1848, the English men-of-war captured six hundred and twenty-five vessels, containing thirty-eight thousand eight hundred and three slaves, of whom near four thousand died before an adjudication. The latest advices from Sierra Leone represent the slave-trade to be flourishing.

Election of Judges for Vermont.—The Legislature of Vermont have chosen Robert Pierpoint as Judge of the First Judicial District, and Jacob Collamer, Milo L. Bennett and Luke P. Boland for the Second, Third and Fourth Districts. They were all chosen without opposition.

Destructive Fire at Lockport.—The most destructive fire that ever visited this village broke out in the large four story brick building, known as Merchants' Block, corner of Maine and Cottage sts. about 10 o'clock in the night of the 8th. The block was occupied by a Mr. Curtis, as a drug store. Ballon & Campbell, proprietors of the *Democrat*, lose everything, to their books and their regular weekly edition which was ready for circulation; loss $1,500, insured for $800. Mr. Ballon lost in addition, a valuable library. The property was owned abroad, with the exception of the corner store, which had recently been purchased by Messrs. Kingsbury.

The Mother of Violence.—Four negro men are to be hanged in Eutaw, Alabama, for the murder of Capt. Peter Hamilton. In Greene county, Ala. Burrill Ridgeway was murdered by one of his negroes, Oct. 19. Oct. 23, John A. Butler was murdered by two negroes in Edgefield, S.C. He leaves a young family.

Mayor of Pittsburgh.—The Grand Jury have found a true bill against Mayor Barker, of Pittsburgh, for a misdemeanor while in office. One of his policemen has been found guilty of larceny; another of perjury; another of an assault with an intent to kill.

A Bigamist in Prison.—Albion G. Chapen, of Lawrence, has been sentenced at Ipswich for bigamy to three years in the State Prison.

New-Jersey Election.—According to the Newark Daily Advertiser, the new Legislature of New-Jersey is divided politically as follows:

Senate—Whig	10	*House*—Whig	28
Democrat	10	Democrat	30

Dem. majority in Joint Ballot, 2.

The School Population of Cincinnati—having just been enumerated, amounts to 34,905 white and 1038 colored. In 1849 the whites numbered 29,357, and the colored children 845; showing an increase in one year of 5548 white and 193 colored.

The Abolishment of Grand Juries is being debated in the Indiana Constitutional Convention. It is proposed to substitute a public examination therefor. The proposition was so modified that after five years, the Legislature should have power to re-establish grand juries, if it did not work well.

Constitutional Conventions.—The Ohio State Constitutional Convention has adopted a section that there shall be no imprisonment for debt, except in cases of fraud. A section was reported, providing the right of suffrage to negroes and mulattoes. Another was reported abolishing the office of Associate Judges in Circuit Courts.

The New-Hampshire Constitutional Convention, recently elected, met at Concord, on Wednesday, and chose Franklin Pierce, President. The constitution of New-Hampshire has not been revised since its original adoption.

The Maryland Reform Convention have spent seven days in fruitless ballotings, and are further off than ever from an election of President. Chapman obtained 44 votes, and the balance of the Convention scattered among half a dozen candidates. Just before adjournment a personal difficulty arose between Messrs. McLane and Sollers, which may probably lead to a duel.

Trial for Slave-Trade.—True bills have been found at Norfolk, against the captain and crew of the brig Excellent, for being concerned in the slave-trade. The trials were commenced yesterday. The five seamen who have been on trial on a charge of mutiny on board the bark Kingston, have been convicted and sentenced.

No Troops for Boston.—The Republic denies officially, that the President has ordered troops to Boston with a view of enforcing the Fugitive Slave Law. It states that no communication has been received by the President from the Marshal at Boston, or any other Marshal, as to anticipated violence; nor has the President any information that leads to belief that any peculiar disposition of military force will be rendered necessary for the execution of the laws.

Collision on the Boston and Maine Railroad.—As the 5½ o'clock passenger train of cars for Medford was approaching the junction of the Medford Branch Road, last week (the fog being very dense at the time,) an extra freight train came in collision with the passenger train. One of the passengers, Mr. James Pratt, had both legs broken below the knees. Several other passengers were bruised, none of whom, however, sustained serious injury.

Arrest for the Meredith Bridge Murder.—John Swan and Miss Martha Hackett, the latter a sister of Mrs. Flanders, have been arrested on suspicion of having been concerned in the murder of Mr. Edward S. Davis, at that place, a week or two since. The husband of Mrs. Flanders is already in custody on the same charge.

Bank Capital in Massachusetts.—The Banker's Magazine for the present month, just published, gives a statement of the increase of Bank capital in this State since February, 1849. This increase consists in part of enlarged capital of sixteen banks previously existing, of which five are in this city and eleven in the country, to the amount in all of $1,434,989, and the establishment of ten new banks, of which three are in Boston and seven in the country, with an aggregate capital of $2,100,000. The whole increase of capital amounts to $3,534,989; and the present aggregate capital is $38,165,000. The capital of the new banks in Boston is $1,400,000, making a total in the new and old banks of $21,760,000. In the new country banks $700,000; total capital of country banks, $16,405,000. The amount of Bank Tax for the last six months, is $179,600, and for the year the amount will be $359,200.—[Boston Adv.

Great Dinner to Amin Bey.—A great dinner was given to Amin Bey, by the merchants of Boston, at the Revere House, on Monday of last week, at which T. B. Curtis presided. Amongst those present were the Hon. Daniel Webster, R. C. Winthrop, Edward Everett, W. Appleton, S. A. Eliot, &c. Speeches were made by Messrs. Webster, Winthrop, &c. Mr. Webster, in his remarks, said that the Turkish Envoy came to see the "United States—not a broken and dissevered Union."

Customs in Canada West.—The customs revenue of Canada West, to the 31st of October, amounts to $2,083,608, being an increase on the like period of last year of $866,176. At the present rate of increase, the provincial revenue of 1850 will exceed that of 1849 by $2,440,000.

Resignation of Judge Wilde.—Judge Wilde, of Mass. has resigned his seat upon the bench of the Supreme Judiciary Court.

Life of Gen. Taylor.—Col. Bliss is engaged in preparing a history of the campaigns of Gen. Taylor.

Temperance in Politics.—At a temperance meeting held in Faneuil Hall, on Tuesday, B. B. Murray was nominated for mayor, and a ticket for aldermen was selected in favor of enforcing the license law.

Destruction of a Railway Depot by Fire.—The great freight depot of the Boston & Maine Railroad, on Causeway-st. Boston, was totally destroyed by fire on the 5th. The building was five hundred feet long, of brick, and was valued at $35,000, and was partially insured. At the time of the fire, the lower part contained the outward freight train, to leave at five o'clock, consisting of thirty cars laden with cotton, flour, &c. These cars and their contents were all totally destroyed—no insurance. The total loss is estimated at $100,000.

Dreadful Steamboat Explosion on the Delaware River.—The steamer Telegraph, while on her passage from Philadelphia to Baltimore, burst her boiler off New-Castle, Del., about 7 o'clock on Thursday evening last. About twenty-four persons have been brought ashore from the wreck, wounded and killed. Some five or six have drifted ashore and been picked up. It is supposed that a great many were blown overboard.

The captain was severely scalded, but not killed; many of the crew were killed. The boat had drifted two miles below, and there was no steamer to tow her in.

About forty passengers were landed at New-Castle, among whom are a great many hurt and scalded. The arsenal was thrown open for the comfort of the wounded, who are attended by all the physicians of the place, in addition to six from Wilmington. Among the wounded are five ladies.

Slave and Free in S. Carolina.—Statistics founded on the tax returns received at the office of the comptroller general of South Carolina give the white population at 280,385, and the slave at 358,714.

University for Canada.—The Bishop of Toronto, while in England, got subscriptions to a fund for supporting an Episcopal University in Canada, to the amount of $64,000.

Ohio River Dry.—The Pittsburg Commercial states that sixty-two coal-boats, which left Pittsburg some time in September, either sunk or run aground before reaching Cincinnati, thereby involving to the owners a loss of from twenty-five to thirty thousand dollars.

Southern Cotton Mills.—The Georgia Helicon sets down the number of cotton mills in the States of Georgia, Tennessee, South Carolina and Alabama, at 98, in which are invested about $1,000,000. Some 16,000 hands are employed, and 150,000 spindles. They consume 94,000 bales of cotton per annum.

Whales in the St. Lawrence.—During the past month, several large whales have been captured in the St. Lawrence, below Quebec. One of these animals, says the Quebec Mercury, seventy-five feet in length was harpooned at Kamouraska. Another, caught on the 17th September, was 100 feet long.

The English Difficulty with the Lake Superior Indians has been settled, the Canadian Government paying them $16,000 in cash, and $4000 per annum forever—in consideration whereof the Indians withdraw from the disputed territory, and the mining companies are free to resume their operations.

Goods for the World's Fair.—It is stated by the London Times of the 12th ult. that a steamer had arrived at that port from Russia with eighty-nine packages of goods, intended for the great Industrial Exhibition. Another lot equally large was daily expected.

Omnibuses in New-York.—About 700 drivers and 3000 horses, the Commercial says, are constantly employed by the omnibuses on the principal thoroughfares of New-York city. They each pay the city an annual license of $20, and all combined yield the city an annual revenue of $8000 to $10,000. They are owned by about forty proprietors.

The Great Eastern Railroad.—Earl Grey having notified the Nova Scotia Government that the British Government will not grant assistance towards building the Halifax and Portland Railway, the Provinces, it is said, have determined to despatch an agent to England to labor for a change of this decision.

Trial of Chaplin.—The trial of General Chaplin for slave-stealing was preliminarily commenced on the 11th at Rockville, Montgomery County, Md. The Jury was to be sworn the next day. George R. Richardson, Attorney General of Maryland, and Mr. Bowie, were present for prosecution, and Messrs. Pitts, Radcliffe and Brewer for Chaplin. Witnesses appeared before the Grand Jury, and a true bill was found. Several ladies and gentlemen, friends of Chaplin, were present. The Court House was crowded, and considerable excitement prevailed. Richardson is the greatest criminal prosecutor in the Union. No man at the Maryland Bar can stand against him.

Nashville Convention to be Resumed.—The Southern Convention is about to reassemble at Nashville. Arrangements are making at the hotels to accommodate Delegates, many of whom have already engaged rooms. The Convention will be opened by the previous presiding officers. It is said that Tennessee will not be represented. Not much importance is attached to the meeting of the Convention.

Free Negroes in the District.—The Mayor of Washington has issued a public notice, that free negroes residing there, who have not given bonds and security to become no burden on the Corporation, will be fined and imprisoned according to the law of 1827.

Sudden Death of Mrs. Sewall.—Mrs. Sewall, wife of Samuel E. Sewall, Esq. and daughter of Mr. Nathan Winslow, of Portland, lately died at Boston. Having come into town from her residence at Melrose, on Monday evening, in her usual health, she called at the house of Mr. Pitman in Carver st. where she was taken with bleeding at the lungs. Two physicians were called, but in three hours she expired.—[Boston Chronotype.

Tragedy in Life.—A poor woman, with three small children, were found in the streets of this city, in a destitute condition. It appears that they have, for some time past, been forced to sleep in sheds, and frequently in the open air.

Fugitives in Canada.—The number of fugitive slaves already in the villages of Malden, Sandwich and Windsor, Ca. is estimated at 2,000. The British garrisons, at the two latter places, have given up the barracks to lodge them in.

Dogs in the United States.—The number of dogs in the United States is computed at three and a half millions. The expense of keeping is equal to that of twenty millions of sheep, or two millions of cows.

Mr. Dorr not Restored.—The bill to restore Thos. W. Dorr to his rights, was defeated in the Rhode Island Senate at Greenwich, on Friday—yeas 14, nays 17.

Fatal Mistake.—A little child of Mr. Eno, in Hartford, was killed on Friday by taking corrosive sublimate. A vial containing 60 grains in solution was left within its reach, and it drank the whole. It lived about three hours in great distress and died.

An Excellent Order.—In the city of Lynn, Mass. an order has passed the Common Council, requesting the mayor and aldermen to instruct the city marshal and each of the constables to complain of all violations of the license law in the sale of intoxicating liquors, and of the laws of gaming, and also requesting that all officers who neglect their duty be discharged from office. This certainly is one of the most important orders of the season, and we hope to see it carried into effect.

Monument to Gen. Wooster.—The citizens of Danbury, Conn. have started a subscription, to build a Monument over the remains of the brave Wooster. All the Masonic Lodges in the State are to be called upon to contribute. Gen. W. was the highest officer in the first Lodge in that State.

Death of Col. Young.—Hon. Samuel Young, long known as a leading politician in the State of New-York, died at Ballston, Nov. 3, of apoplexy. He was seventy-two years old.

Important, if True.—A Col. Daniels, an English gentleman, who spent some months in New-Haven, Conn. and recently deceased, is said to have left more than £400,000 to a New-Haven bookseller, who had been attentive to him during a sickness at N.H. The name of the bookseller was not remembered by the testator; but he is described as having "kept a bookstore south of the Tontine Hotel, and in a large four or five story block, made of brick, having a bank in one of its divisions; a married man, a member of the English Church, and if now living, about forty years of age, or more."

Terrible Ferocity of a Dog.—A child living near Cincinnati was recently seized by the throat by a large bull-dog, and was so seriously injured by the brute, that its life was despaired of. The dog seized the child so tenaciously, the more he was pounded to make him let go, the harder he held on. The people broke the dog's back, and after inserting a lever in his mouth, pried his jaws open, and released the sufferer, but not till her throat was mangled so that pieces hung loose.

Early in the Field.—The Whigs of Michigan, at their recent State Convention, adopted resolutions in favor of Major General Winfield Scott as the Whig candidate for President in the canvass of 1852.

End of the Strange Woman.—Mrs. Jones, of bad character, was found at Cincinnati, on the 24th ult. shot dead. Three or four persons have been arrested on suspicion.

Georgics.—A correspondent of the New-Englander says that Professor Longfellow has bought a farm at Stockbridge, and that Hawthorne has bought one at Lenox.

Meeting of Colored Citizens.—A numerously attended Union Mass Meeting of colored citizens was held at New-Bedford, on Monday of last week, at which resolutions, firmly but moderately worded, against the slave bill, were passed unanimously. A committee was appointed to wait on Mr. George Thompson, of England, and request him to visit New-Bedford.

Cigars in Duffield.—There are thirty cigar factories in Duffield, Mass. employing 150 men. Spanish and American tobacco is manufactured to the amount of 300,000 cigars weekly.

Liberality to a Pastor.—The society worshiping in Calvary church, New-York, of which the Rev. Dr. Hawks is rector, have made to their minister a present of $15,000. In addition they have rented and furnished for him a parsonage house, and insured his life to the amount of $10,000. His stated salary is $5,000 per annum.

Southern Opinion of the Fugitive Slave Bill.—A gentleman of the highest respectability in a slave State at the South, recently said in a note to his friend here: "I go for Union and the laws, but I do not hesitate to pronounce the obnoxious law (the slave bill) as repugnant to the spirit of the age, as well as to Northern feeling, and a most unwise and unfortunate piece of legislation, even for the South and slavery."

Marriages.

On Tuesday 6th inst. by Rev. Joseph McKee, Mr. WILLIAM H. HOBBY, of New-York city, to Miss FRANCES OAKLEY, daughter of Mr. Jacob Oakley, of Peekskill.

At Glens Falls, on the morning of 6th inst. by Rev. A. J. Fennel, JOHN RAYMOND, Esq. of Troy, to Mrs. MARY W. FARNSWORTH, daughter of Abraham Wing, Esq. of the former place.

At Howard, Steuben co. on the 16th ult. by Rev. L. Rose, Mr. J. HAGERMAN VAN HOUSEN, of Prattsburgh, to Miss CATHARINE VAN WIE, of H.

Also at the same place, on the 23rd ult. Mr. LUTHER HULL to Miss LOUISA E. SMITH, both of Howard.

Deaths.

At Avoca, on the 22nd ult. Mr. RICHARD VAN BUSKIRK, aged 62 years.

In Leicester, N.Y. Oct. 29th, of consumption, Mrs. EVELINA, wife of E. C. Hall, aged 26 years.

Endowed by nature with a strong and well-balanced mind, thoroughly disciplined by education, and a quick sense of the true, the beautiful and the good, she united that effortless grace and tact which gives to the female character its peculiar charms. These high traits of character and endowments were crowned by active Christian faith and practice. She had been for several years an active and truly pious member of the Presbyterian church at Moscow. Her last moments were calm and peaceful, as she slept in death. She is dead—but lives again: lives in the memories of those who loved her; lives by her Christian example, both in life and at her death; lives in heaven.

In Whitesboro,' Sept. 7th, at her father's house, Mrs. JENETTE CASS, daughter of Elder Marvin Griswold, and wife of Dr. Cass, in the 26th year of her age.

In early life she became the subject of redeeming grace, and connected herself with the Presbyterian church in Whitesboro'. She resided with her husband for a season in Utica, where in the spring of 1849 they were called to follow an infant daughter to the grave. Her health has been for some time declining with consumption. She was a dutiful daughter, an affectionate sister, a confiding wife, and devoted mother.

Her piety was decidedly that of principle, which developed itself in the faithful and conscientious performance of the private, personal, social, domestic, and public duties of the Christian.

She possessed the "ornament of a meek and quiet spirit, which in the sight of God is of great price."

Her gentle, amiable, and affectionate manners, combined with sincere unostentatious piety, won the confidence of all who knew her.

When she gave up all hope of recovery she said that she was willing to die, even wished to welcome death. Though the strong and endearing ties of nature, friendship and grace, bound her to earth, she often said, "I long to go."

One morning after a night of distress, she said, "I did not expect to behold the light of another morning, but I was very happy! I was willing each breath should be my last. Pray, but do not weep for me; pray that I may be relieved from bodily distress, and prepared for the summons."

Presently, she was free from pain and perfectly calm. Upon being asked if she could not trust all to Christ? "Oh! yes," she said, "he died for me, I do love him, I do love him! Jesus, Jesus!" She summoned all remaining strength and commenced repeating the verse, "there is a happy land;" but her voice failed, her eyes grew very bright, and she clasped her little, her only son's hand, smiled, and ceased to breathe without a struggle or a sigh.

"Is that a death-bed where the Christian dies?
Yes, but not his:
'Tis death itself there dies."

NOTICES.

TO SUNDAY SCHOOL TEACHERS.—The regular monthly meeting of the N.Y. Sunday School Teachers' Association, will be held next Monday evening, in the lecture room of the Central Presbyterian church, Broome street, (Rev. Dr. Adams's) at 7½ o'clock.

Question for Discussion—"What are the essential qualifications of a Sabbath school teacher?"

GEO. S. CONOVER, *Chairman*.
WILLIAM P. COOK, *Secretary*.

CITY TRACT SOCIETY.—The last monthly meeting of the Board of the New-York City Tract Society, previous to the Anniversary, will be held at the Tract House, on Monday evening Nov. 18th, at 7½ o'clock, when all the members are particularly requested to be present, and to pay in their collections and subscriptions for the closing year. ISAAC ORCHARD, *Secretary*.

EVANGELICAL ALLIANCE.—The annual meeting of the Evangelical Alliance for the United States, for the election of officers and the transaction of business, will be held on Wednesday, the 20th inst. at 3 o'clock, P.M. in the Mission Rooms, opposite 200 Mulberry street. Members of auxiliaries, and all who feel an interest in the cause of Christian Union, are invited to attend. A public meeting for devotional exercises will be held the same evening, at half past seven, P.M. in the Greene street Methodist church, at which interesting addresses may be expected.

JOS. C. HORNBLOWER, *President*.
SAMUEL H. COX, *Secretary*.

THE PROVINCE OF REASON, in respect to Religious Belief.—A sermon on this subject may be expected from the pastor (Rev. R. S. S. Dickinson), in the Houston street Presbyterian church, on Sabbath evening next. Service to commence at 7½ o'clock.

SABBATH EVENING DISCOURSES.—The Seventh of the Series of Discourses on Heaven, in the Fifteenth street (Presbyterian) church, by leave of Providence will be preached by the pastor, Rev. JAMES M. MACDONALD, next Sabbath evening. Subject—"The Resurrection-body." Services to commence at 7½ o'clock.

THE NEW-YORK BIBLE SOCIETY will hold its 27th Anniversary in the Reformed Dutch church in Lafayette Place, on Wednesday evening 20th inst. at 7 o'clock. Addresses will be delivered by Rev. Dr. Dennison, of the Episcopal Church; Rev. Dr. Durbin, of the Methodist Episcopal Church, and others.

I. F. WILLIAMS, *Rec. Secretary*.

NATIONAL TEMPERANCE SOCIETY.—This Society will hold its first quarterly meeting in Broadway Tabernacle, Monday evening next, Nov. 18, on which occasion Rev. HENRY WARD BEECHER, and Rev. J. B. WAKELY of Newark, are engaged to deliver addresses. Rev. Dr. Tyng, Rev. Dr. Dewitt, and Rev. E. L. Magoon, are expected to take part in the exercises. The singing will be choruses and odes of an elevated character, by the Tabernacle choir, led by Prof. Wm. B. Bradbury. The object of the Society is, "to give permanence and increased efficiency to the temperance movement." They have entered upon, and promise to pursue with vigor a system of missionary operations in this city and vicinity. Their office is at 85 Nassau-st. Rev. C. J. WARREN, Sec. and Gen. Agent.

PRESBYTERIAL VISITATION.—The Third Presbytery of New-York will visit the churches under their care in the city and vicinity, on the following days, at ½ past 7 o'clock P.M.:

Houston street church, Tuesday Nov. 19.
West Hoboken church, Wednesday Nov. 20.
Thirteenth street church, Thursday Nov. 21.
Spring street church, Friday Nov. 22.
Brainerd church, Tuesday, Nov. 26.
North church, Wednesday Nov. 27.
Mercer street church, Thursday Nov. 28.
Tenth church, Friday Nov. 29.
Seventh church, Tuesday Dec. 3.
Prince street church, Wednesday Dec. 4.
Allen street church, Thursday Dec. 5.

A CARD.—The subscriber having received certificates of Life Membership in the American Bible Society for himself and his wife, by virtue of a recent contribution from his people, would gratefully acknowledge this testimony of their confidence and affection.

WILLIAM H. GOODRICH.
Bristol, Conn. Nov. 8th, 1850.

IOWA CHURCH ERECTION FUND.—Received for Des Moines Presbytery, Iowa, through Rev. S. Storrs Howe, from persons and places as follows:

New-York—collection in Spring street Presbyterian church $78 34; Brooklyn—from individuals of First Presbyterian congregation (in addition to $50 acknowledged last week), D. Wesson $20, A. Wesson $20, Erastus Graves $25, R. R. Graves $25, John T. Terry $20, J. F. Trow $5.

R. J. THORNE, *Trustee*, 58 Wall st.
New-York, Nov. 7th, 1850.

UNION THEOLOGICAL SEMINARY.—It may not be generally known, that a large proportion of the students in this Seminary are under the necessity of aiding themselves, by teaching or otherwise, to the extent of an hour or two daily. Many of them are accustomed to teaching. They are all graduates of Colleges; and all are preparing for the work of the ministry. Any person or family desirous of getting good for themselves, and at the same time doing good to young men of this character, may apply to either of the undersigned, Professors in the Seminary.

T. H. SKINNER, 62 Bleecker st.
E. ROBINSON, 257 Greene st.
New-York, Oct. 24th, 1850.

ADVERTISEMENTS.

NEW BOOKS FOR THE SABBATH SCHOOL

AND FAMILY.—Just published, by the AMERICAN SUNDAY SCHOOL UNION, and for sale at the Society's House, 146 Chestnut st. Philadelphia, and at the Branch Depositories, 147 Nassau st. New-York; 9 Cornhill, Boston; and 80 Chestnut st. St. Louis—

Am I a Sinner? A very interesting and instructive volume, which cannot be read without profit. 86 pp. 16 cts. Muslin, 18 cents.

The Fuchsia. A Memoir of Elizabeth E——, by her Sunday School Teacher. With illustrations. 65 pp. 14 cents. Muslin, 16 cents.

The Fretful Girl. The title indicates the subject of the story, but no one can tell to whom it applies, or what may be learned from it, without reading it. 86 pp. 16 cents. Muslin, 18 cents.

Christiana and her Children; or, The Second Series of Cottage Lectures on Pilgrim's Progress. Illustrated with nine beautiful engravings. 372 pp. 18mo. 50 cents.

—LATELY PUBLISHED—

Grace Dermott; or, How to Lighten Heavy Burdens. 198 pp. 18mo. 27 cents half-bound; 30 cents in muslin. A beautiful little volume, designed to teach patience in suffering, and quiet faith in the promises and providence of God.

The Apostolic Fisherman. With an introductory notice by the Rev. B. C. Cutler, D.D. Rector of St. Ann's church, Brooklyn. 36 pp. 9 cents.

The Turning Point. A book for thinking boys and girls. 52 pp. 12 cents.

The Life of Luther. With especial reference to its earlier periods, and the opening scenes of the Reformation. By Barnas Sears, D.D. 12mo. 528 pp. $1; and 18mo. 486 pp. 50 cents.

Brief Memoir of Samuel Tyndale. With a Frontispiece representing the terrible explosion of the Factory in Hague street, New-York. 36 pp. 9 cents.

Simple Ballads; or, a Collection of Popular Poems from various sources, with a fine steel illustration. 180 pp. 12mo. 40 cents.

The Swiss Pastor. A Memoir of Rev. F. A. A. Gonthier. An exceedingly interesting and instructive narrative.

Little Jim, the Rag Merchant. A tale of truth and honesty. 52 pp. 12 cents.

Stories of School Boys. With illustrations. 105 pp. 23 cents. Muslin, 26 cents.

The Penny Hymn Book. We are happy to advertise a very nice little hymn book for *one cent!* It is made up of some of the very pretty hymns which are sung in Infant Schools.

Also, a new and beautiful edition of Cottage Lectures, with very superior engravings, imported expressly for the work. 50 cents.

Good Health. 192 pp. 21 cents.

Life of Leo the Tenth. 192 pp. 21 cents.

☞ Depositories—146 Chestnut street, Philadelphia; 9 Cornhill, Boston; 103 Fourth street, Louisville, Ky.; 80 Chestnut st. St. Louis; and

147 NASSAU ST. AND 38 PARK ROW, NEW-YORK.
Nov. 12th, 1850. 1077—2t

EDUCATIONAL APPEAL.

TO PARENTS, GUARDIANS, PASTORS, TEACHERS, and the People.—*Fellow-Laborers:* It is wisdom in all men to rightly estimate men and things, and render to each their due. Not to do this is the absence of all wisdom. I rejoice to see so many pleasing indications that the great subject of Education is about to have due prominence given to it in this country. Many great and good causes have had their day, while this greatest and best of all causes has been overlooked and forgotten by the masses of the people in both Church and State. But why has it been thus? Why have individuals, communities, and nations slumbered so long and so profoundly over this subject—a subject second to none in point of importance? Education is the key-stone to the great arch of the world's happiness; hence, not to give it due prominence is a sad deficiency, and the darkest feature of our times. We live in a most important period of the world's history, and without a proper understanding of the subject we cannot be qualified to act well our several parts in this great theater of the world. Impressed with the magnitude of the work before us, I am constrained to make my appeal to you, and suggest the propriety of getting up some well-organized method of efficient action.

It is now a favorable season of the year to commence courses of lectures, and, rightly understood, the subject is full of interest to all people, and capable of being presented in a light that will be very attractive and profitable. How can the young, the old, and all classes, so profitably spend their winter evenings, as in listening to able lectures on this all-important topic? The best men and means are available in rich abundance. It is, therefore, hoped that our readers will awake, and give this subject a patient and candid hearing. Upon this cause hangs everything dear to us. The facilities for successful action are now quite unparalleled, and should at once be employed throughout this vast country. We therefore say, that if you will open your churches, your lecture-rooms, and your public halls, you shall be provided with lecturers of the highest order, without charge, by applying to the U. S. School Agency, a great educational enterprise, 293 Broadway, N.Y. This institution is now in its fourth year, and is patronized by many of the best schools, families, and teachers throughout the Union, for the execution of all educational orders. The Register is a rich source of information, and the best advertiser ever invented for discovering and supplying the literary wants of our city and nation—abundant testimonials of which may be seen at the office.

By the combined efforts of all its patrons and friends, it can soon be made the best enterprise of the age, to do which is the constant study and effort of the proprietor.

With these few lines we submit the matter to your consideration, and should they draw forth responses from the right sources, you may hear from us again.

Your humble servant,
E. H. WILCOX.

Checks on the U. S. School Agency, procure Negotiations with the best Institutions, Families, and Teachers, *until suited*, and are selling to subscribers at the rate of one per cent. on one year's compensation. Employers who take checks for themselves and their Teachers shall be entitled to a third check, equal to the first. District Schools and Teachers supplied for $2 per annum, in advance, for each department. Teachers' registering fee, $1, in advance. Apply early, full and post-paid, personally if possible. References exchanged. Office hours, 8 to 12, and 1 to 5 o'clock. Special days for Teachers and Employers, Thursdays to Saturdays, inclusive. Correspondence throughout the Union. Established 1847.

E. H. WILCOX, Proprietor,
1077—1t* 293 Broadway, New-York.

GRAND PANORAMA

OF BUNYAN'S PILGRIM'S PROGRESS.—Now open at Washington Hall, No. 598 Broadway, near Houston street, the Panorama of the Pilgrim's Progress, painted from original designs.

Doors open at 7—to commence at ¼ before 8 o'clock. Tickets to be obtained at the Bookstores, and at the door.
Nov. 12th, 1850. 1077—4t*

A NEW BOOK FOR SCHOOL LIBRARIES,

AND THE BEST GIFT-BOOK OF THE SEASON.—Views of the Microscopic World: a beautifully illustrated work, exhibiting a great variety of interesting objects, too minute to be seen by the human eye, as they appear when magnified thousands of times; with appropriate descriptions, including an account of the instincts and habits of the objects magnified. By Professor John Brocklesby. No work has been published, more calculated to astonish and interest the youthful mind, and to impress it with a suitable idea of Divine wisdom and skill, than this. Published by

PRATT, WOODFORD & CO.
Nov. 12th, 1850. 1077—2t

PULPIT BIBLE.

A BEAUTIFUL COPY of Harper's Illuminated Bible, in very rich binding, has been left for sale at the office of this paper, by a family who have broken up housekeeping. Price $15. It cost $20 or $25. It is very suitable for a pulpit. 1077—3tis

TO CLERGYMEN.

A CLERGYMAN who wishes secular employment, can obtain a good situation as Private Secretary, the situation permanent, duties light, salary fair. Apply immediately, by letter, to "C.M.F. Box 2705 Post Office, New-York," with real name and address.
Oct. 12th, 1850. 1077—1t*

THE DUSSELDORF ACADEMY

OF FINE ARTS.—The Exhibition of Pictures by Artists of the above School, remains open from 10 o'clock A.M. until 10 o'clock P.M. Admission 25 cents. Catalogues 12½ cents. 1077—3t*

WILLIS'S NEW VOLUME

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SKETCH OF PROF. CONRAD'S ADDRESS.

At the late meeting of the Society for Promoting Collegiate and Theological Education at the West, an address was delivered by Prof. F. W. Conrad, of Wittenberg College, Ohio, relative to the moral and educational wants of the German population, of which a brief outline follows:

Although the emigration of Protestant Germans dates back more than a century, yet nothing of any importance was done among them, towards founding institutions of learning, for a period of seventy-five years. When the educational advantages of their fatherland are recollected, it becomes apparent, that they must have been surrounded by unfavorable circumstances, both in Europe and America, to produce such a result. To a few of these we will briefly allude.

Their pecuniary condition was unfavorable.—Taxation on the one hand, and a stipend paid for labor on the other, crushed them to the earth in the most pinching poverty.

Their religious condition was likewise unfavorable. Rationalism had swept like the Nubian blast over Germany, withering much of the piety of the land, and dead orthodoxy and lifeless formalism stinted much of what this had not touched, so that many were affected by these influences, and indifferent to the establishment of church institutions.

Their political condition was no less unfavorable. As all that pertains to the church and her institutions was controlled by the state, they had no practical experience on these subjects, and hence did not at once realize the importance of such institutions to the welfare of their posterity and their church.

Their schools, being mostly German, had no connection with the higher schools of this country, and hence only the rudiments of education were taught and received in them. Thus they failed to receive the impress of the educational provisions of our own country. Proud of their language, church and literature, they could not see with indifference the encroachments which the English language made, and hence resisted it in both the school and church for many years, to their own, their children's, and their church's injury.

The effect of these causes upon the church was to produce a low degree of devoted piety, to stint the spirit of benevolence, as it was not cultivated, and to sink the educational thermometer almost to zero.

The same remarks will apply, with some modifications, to the emigrant Germans now in our country, leaving the difficulties the same. The Americans, of German descent, and speaking the English language, have not yet overcome the evils of this neglect, although the American practical element is uniting with the German theoretic, and the American spiritual atmosphere is dispelling the formal one, which hung upon them like an incubus.

But notwithstanding the greatness of these difficulties, the encouragements are still greater. Look at their numbers! More than three millions are now in America, and the Hon. Mr. Marsh said, in a speech on the Smithsonian Institute, that the one half of the American people were of recent German origin.

Look at their natural traits of character and habits! They are nationally honest, moral, industrious, and economical. As a people well educated, as laborers, faithful, as mechanics, skillful, as merchants, successful, as farmers, unequaled, and as professional men, respectable. Look at their pecuniary resources! With such habits in such a country, they must become wealthy. By their industry, frugality, and economy, they have and are amassing immense treasures, which need but be developed to prove a blessing to the church and the race.

Look at their educational history! Of what have they not shown themselves capable? When the mighty weight of ignorance, cast upon the intellectual world by Popery, had stopped her in her onward progress, and shrouded her in darkness a thousand years, Germany put forth her mighty arm, overcame that power, produced a revolution, and gave the world intellectual day. In the arts and sciences, in institutions and literature, she stands first among nations. The Hon. Mr. Marsh said on this subject, "The learning of Germany embraces every field of human inquiry, and the efforts of her scholars have done more to extend the bounds of her knowledge, than the united labors of all the rest of the Christian world. Every scholar who has but dipped into their literature, will readily confess its infinite superiority to that of all other lands and people." Germany alone more than equal to all the world besides.

Look at their religious history! When Anti-Christ was swaying the sceptre of despotism over the mind, corrupting the heart, enslaving the conscience, and leading mankind to woe, Germany gave the world her Luther, who broke that sceptre, cast the truth broadcast o'er the land, and set the conscience free. In what department of effort and grace have they not been distinguished? Do you ask for a Reformer? she presents you Luther; for a Theologian, Melancthon; for a Missionary, Swartz; for a Christian, Arnott; for a believer, Franke; for a Bible student, Spener; and for a teacher of the young, Oberlin.

Look at the results of such efforts; Pennsylvania College, at Gettysburg, but eighteen years old, has sent out about 1200 students. The Theological Seminary connected with it, about 250 ministers, who have carried blessings wherever they have gone, elevating the tone of piety, and developing the resources on the Lutheran field. The aid extended to this Seminary by New-York and Boston fourteen years ago, has doubled itself many-fold, and blessed thousands with salvation.

Encouraging results have likewise followed the establishment of Wittenberg College. But six years old; 350 students have visited its walls; 25 have gone into the ministry, laboring in seven States, and India, one having been just appointed a Foreign Missionary. The same is true of other institutions established in the North and South among them, on a more limited scale, as they occupy more limited fields.

The advancement in intelligence, piety, and liberality, as the result of these efforts among us, is astonishing, and it is extending itself more and more. Do you ask, Can you not help yourselves? The necessity for the formation of this Society is the answer. Can you not receive the adequate aid from your own Eastern field? The claims upon it, and coming upon it for institutions in the East and elsewhere, are greater than its preparedness to meet them.

Could not this work be done by the other institutions of our land, not in connection with the Lutheran Church? This is the same as to ask, whether we could not be merged into some other denomination, for, as long as separate church organizations exist, so long must they have institutions of their own, having their sympathy and confidence, and thus alone can their resources be developed. This is out of the question, for many reasons. You have not the men; if you had, they would not be suitable, as they could not preach German. If they could preach German, they would lack some peculiar qualifications which are required to success among them, and would fail to have full and free access to them. Besides this, they have a strong church attachment. They love their Jerusalem. They regard themselves as the trunk of Protestantism, and the mother of the Reformation. In doctrine, fundamentally orthodox; in peculiarities, eclectic; in church position, medium; in church government, liberal; in members embracing nearly half of the Protestant world, and in America more than one million of souls. To ask this, would be to ask the trunk to lose itself in one of the branches, or the mother to sacrifice her own identity and assume that of a child. You might show us a more splendid dwelling place, but still we would prefer the old *home-stead* of our own Lutheran household of faith.

Philanthropy demands your aid. As creatures of God, bound to each other by the ties of a common brotherhood, we are bound to sympathize with, and aid each other.

Patriotism asks it! Education, sanctified by piety, gave birth to, and caused America to grow up to youth, and on the same aliment she can alone arrive at the stature of perfect manhood among the nations of the earth.

Christianity calls for it! That Christianity which knows no sectional boundaries; which is confined to no national peculiarities; which is circumscribed by no denominational limits; which has a tear for all who weep, a smile for all who rejoice, a helping hand for all in want, and a great heart, filled with the love of complacency for all who belong to the household of faith, and of benevolence for all mankind, that Christianity calls loudly for it.

Christian economy prompts to it! The wants of the German field will always be greater than its preparedness to supply them, and hence the sooner large portions of it are cultivated, so as to aid other portions, not thus favored, the more economical it will be.

Gratitude demands it! Do you owe nothing to the Germans? Nothing as citizens? Nothing as scholars?

Are not your scholars translating their works, your presses publishing them, your reviews enriching themselves from German periodicals, your students going to their institutions to finish their studies and prosecute their researches, your libraries filled with their books, and your sons and daughters studying their language, to enjoy their literature? Nothing to Germany? In Polemic Theology, in Antiquities, in Philology, in Exegesis, in History? Why, every modern American work on any of these or kindred subjects, is imbued with the results of German study and research. But much evil has grown up in Germany. Very true. Has no evil grown up in New-England, the moral garden of America? None in England, the land of your ancestors?

But will not God bring good out of that evil? Christianity has fought heathenism, corrupt Christianity, vulgar infidelity, rash and skeptical science, and conquered. But at last the highest intellects of Germany attacked its integrity and authenticity, and it remained Gibraltar still. Who now will dare to attack it again?

O, ye Puritans! who are now reaping the fruits of the labors of your ancestors, will you not sympathize with us, in our effort to elevate and bless the Germans and their descendants? Springing from one of the first intellectual nations in the world, how can we be satisfied to be the last in this asylum of nations? While others are ascending the hights of knowledge and dedicating their children to civilization and Christianity, can we be content to dig in the valley of ignorance, and dedicate ours to the Golden Moloch of idolatry? While others are endeavoring to occupy a place and a name in the intellectual and moral world, shall we disgrace our world-acknowledged one, and make it a hissing and a by-word? Our origin, our history, the institutions and works of our ancestors, the shades of Luther, and the very blood in our veins, cry out against it. Our duty is apparent, and our determination is fixed; God has laid this work upon our consciences, and woe be unto us if we fail to perform it. By no difficulties will we be deterred, and by no discouragements hindered. Before no enemies will we quail, and from no self-denials will we shrink. As long as one fragment of Luther's mantle hangs on us, as long as we have life enough to breathe one of his prayers, as long as we have one mustard-seed of his faith; as long as we possess one iota of the spirit which actuated him, when he witnessed his good confession before the Diet of Worms, "Hir stehe ich; ich kann nicht anders; Gott hulfe mir!" so long, by God's help, will we thank him for the past, take courage for the future, and still go forward.

HOWARD'S LAST WORDS.

BY REV. C. H. A. BULKLEY.

"Lay me quietly in the earth, place a sun-dial over me, and let me be forgotten."

In kindred dust where darkness sleeps,
There let *my* dust repose;
Not in the tombs where death oft heaps
The honored at life's close;
Not where the living with their tread
Disturb the sleep of night,
Whene'er they bring earth's glorious dead
With pomp and banners bright.

In quiet, as the evening bird
Drops in his shaded nest,
There lay me where no sound is heard
Of glory o'er my rest;
Where pilgrim-crowds may never throng,
As at a shrine to bend,
In worshiping a *name* to wrong
HIM who did goodness lend.

Life's good is wrought, let that survive,
To cheer each prisoner's lot,
The seeds thus planted, let them thrive,
But let me be forgot;
Enough for me it was to know
The joy of blessing hearts,
Life's honor with its earthly show
No bliss of heaven imparts.

Build not the marble monument,
Carve not my image-bust,
To name the mission on which sent
I wore my frame to dust;
But in all hearts, once wounded, breathe
The notes of love I taught,
And round the hopeless brow still wreathe
Hope's garland by me wrought.

Yet, if there need be some sure sign
To tell where I am laid,
Place there the dial-plate to shine
'Mid rays that may have played
Within some prison-cell, when oped
By these unwearied hands,
And blest some captive who had groped
Too long in midnight bands.

There let that dial's gnomon cast
Its shadow toward the hours
Of hope and joy, when justice passed
To break oppressive powers;
Or by its ever-moving mark to tell
How few life's moments are,
And point another toward some cell,
To burst the sufferer's bar.

Such be my grave, such be my rest,
My epitaph—no more;
Can earthly glories make me blest
When I have left earth's shore?
Or can the monuments of time
Renew the life now spent,
Which, breathed out in a work sublime,
Was but by GOODNESS lent?

[Christian Parlor Mag.

New Publications.

THE LIFE OF JOHN RANDOLPH OF ROANOKE. By Hugh A. Garland. 2 vols. 12mo. D. Appleton & Co.

Mr. Garland appears to have had a variety of sources of information, both personal and documentary, respecting the illustrious subject of his memoir, which put him in possession of all the principal facts of his social, personal, and political history, and gave him a key to many of the eccentricities of character which are known quite as far as the story of his genius and eloquence. The preparation made for the composition of the work has been evidently very extensive, careful and conscientious. The political history of the times in which he flourished, of the measures with which he was concerned, and of the men with whom he had relations, generally of a very decided kind, have been carefully studied, and are reproduced, with a fullness of detail sufficient to enable the reader to estimate the part Mr. Randolph took in them. Mr. Garland writes as a political partisan of Mr. Randolph, and takes views of party measures and men, with which he probably does not expect the concurrence of all; but we think that his criticisms and representations are as free from partisan elements as it was possible to make them; certainly they are no more colored than they appeared to the eye of Mr. Randolph, when acting in reference to them.

The impression which the volumes leave of Mr. Randolph is far more favorable than that which is current out of Virginia. The real excellences of the man—the manifold extenuations of his circumstances—the obvious sincerity which qualified all his extravagances—and the exalted genius which every page of history discloses, all come in to soften that harsh outline of character which his public acts and speeches have created. The reader will be surprised at the many delightful and excellent qualities which his private correspondence and his personal sayings discover. Some of the most manly traits, and some of the most deeply tender and serious sentiments, appear to have been with him throughout all his strange career. The author has presented, in a chapter on his religious views, some letters which breathe an earnestness of feeling, and sincerity of repentance and faith, which it is almost impossible to doubt. We should be glad to quote some of his expressions; the man that could feel them could hardly have been a stranger to religion.

Mr. Garland has produced a deeply interesting, as well as an able and useful work. It sketches some of the most important periods of our political history, and brings before us men and measures with which an undying interest is associated. It is composed in a style of great clearness and appropriateness; manifests throughout, just moral sentiments and views, and presents, in memorable form, with many new and welcome lights, the character of one of the most gifted, and important, as well as most eccentric and singular of men.

PARADISE LOST. By John Milton. With Notes by Sir Egerton Brydges, Bart. Elegantly illustrated with Designs by Martin. D. Appleton & Co. Philadelphia: George S. Appleton.

Brydges' edition of Milton is a noble tribute to the noble work. The life of the poet is the best and most complete extant, abounding in admirable sentiment, acute and genial criticism, sustained and illustrated by an array of extracts from the splendid prose-writings of the great author. The Notes embrace most of the criticisms which had preceded the editor, as well as his own judicious, learned, and enthusiastic annotations. The publishers have presented it in a fine large octavo, beautifully printed, and embellished with several of Martin's grand designs. For those who love the majestic verse of Milton, or who admire the character and genius of the man, the work has a peculiar charm. It throws light on many an obscure passage, and holds up to the reader, till his admiration kindles, most of those splendid thoughts and passages which are among the richest treasures of our language, and should be as familiar as household words.

AN EXPOSITION OF THE LAW OF BAPTISM; as it regards the Mode and the Subjects. By Edwin Hall, D.D. Baker & Scribner.

This is the fourth edition of this compact, clear, and practical treatise. Its success shows its adaptedness to the author's purpose—a brief and instructive presentation of the Scriptural law of Baptism. We scarcely know of a work which will answer just the purpose so satisfactorily. Those who have a desire to be put in possession of the truth on this subject, may be commended to it.

LECTURES ON THE PILGRIM'S PROGRESS, and on the Life and Times of John Bunyan. By G. B. Cheever. Eighth edition. R. Carter & Brothers.

Bunyan's immortal work has no annotator more thoroughly imbued with the spirit of his work, or more enthusiastically appreciative of the genius, piety, and moral beauty of his life, than Dr. Cheever. In the light of Scriptural testimony, he traces the windings of Bunyan's singular experiences, and discovers the deep and heavenly piety in which those experiences had their origin and their meaning. How graphic and striking are his delineations of Bunyan's spiritual history; and how suggestively is the religious meaning of his allegory evolved! The reader finds more than a poem in the Progress—a very Bible of truth, love, and grace. We think this the best of Dr. Cheever's writings, as well as incomparably the best exposition of the work it relates to. It enjoys a high degree of favor abroad, as well as at home, and is much more worthy of the eighth edition it has reached, than most works attaining that honor. We hope that it will ever keep pace with the Progress; it is its most fitting and appropriate exposition.

SECOND FRENCH READER. By J. Roemer, Professor of French in the Free Academy. D. Appleton & Co.

Prof. Roemer designs this as a sequel of his very philosophical and complete introduction to the French, published as an adaptation of Mezzofanti's system of learning languages. The volume is quite large, neatly printed (as Appleton's school-books are), and contains a great number of extracts from modern French writers, selected with reference to the wants of the student, and his gradual and thorough acquaintance with the idioms and phases of the language, as well as with the leading authors. The work exhibits great care, and furnishes an unusually copious, well-adapted, and desirable reading book in this language.

ANECDOTES OF THE FIRESIDE. Compiled by Rev. Daniel Smith. Lane & Scott.

The scope of this work is very well defined by its title. The anecdotes relate to a great variety of persons and subjects, and are, as all good anecdotes are, very suggestive and entertaining.

Another excellent juvenile, issued by the Methodist Book Concern, is "Peeps at Nature; or God's Works and Man's Wants," a very ingenious series of lessons, told in engaging style, on the more striking and beautiful of natural phenomena.

RHYMES FOR MY CHILDREN. By Mary Lundie Duncan. R. Carter & Brothers.

Beautiful, gentle, and devotional, like the mind which framed them, they are worthy to take a place by the side of Watts' Divine Songs.

SACRED SCENES; or Passages in the Life of our Savior. By various eminent authors. Illustrated with sixteen steel engravings. D. Appleton & Co.

A very neat volume, fitted out for the pleasant purpose of the holidays, and embodying a series of graphic and excellent articles suggested by the more prominent events of our Lord's history. They are not original, but supplied from some of the best writers of the past. They abound in sterling truth and eloquent passages, and have a good degree of unity. The plates are from admirable subjects, and finely executed. The work is a rich treasure of thought and feeling, and will fulfill its purpose admirably.

THE PRINCIPLES OF GEOLOGY EXPLAINED, and viewed in their relations to Revealed and Natural Religion. By Rev. David King, LL.D. R. Carter & Brothers.

Dr. King wrote this little work with a special view to removing the objections which lie in Christian minds to the conclusions of Geology; he has, therefore, presented the principles of the science in a popular, concise, and striking way, and harmonized them clearly with the teachings of Scripture. As a brief and sketchy work on geology in this aspect of it, the work is incomparably the richest and most satisfactory we have ever seen; and possesses many elements of interest and entertainment for the general reader. It not only reconciles geology with Scripture, but derives a powerful argument in favor of Scripture, and opens grand and elevating views of the Divine government and works, such as scarcely any other field of omnipotent power displays. We wish, for both its scientific and its practically religious effect, the work might be widely read. The theory of the Divine character in these sublime outlines, is well adapted to foster some of the best traits of Christian feeling.

A PRACTICAL VIEW of the Prevailing Religious System of Professed Christians, contrasted with Real Christianity. By William Wilberforce, Esq. R. Carter & Brothers.

A fine edition in clear, large type, of Wilberforce's great work—a work full enough of discriminating truth, honest dealing with the conscience, and genuine Christian spirit, to have an adaptedness to all times and all spheres. The picture of Real Christianity here presented, is deserving the serious study of every heart. Would that it could be laid by the side of every Christian's conscious history.

STORIES ABOUT BIRDS. With Pictures to match. By Francis C. Woodworth. Boston: Phillips, Sampson & Co.

Mr. Woodworth's easy, sprightly style of writing for the young, is well exemplified in this engaging little volume. The subject and the treatment are both adapted to interest the young; and the excellent moral sentiments, with which his lively descriptions are threaded, will make it as useful as it is entertaining. As it should be, it is very attractively issued.

WHY I VOTE PROHIBITION.

The liquor traffick is an evil which cannot be borne.

The license system, designed for protection, does not protect me.

Moral suasion does not shield me.

The common law only punishes, it does not protect and hinder.

Punishment for damage done, does not prevent the damage. Entire prohibition only prevents.

Prohibition is constitutional. There is no conflict between the State legislation which may suppress and abolish the traffick, and the Constitution of the United States, the laws of Congress, or treaties with foreign nations.

Prohibition is practicable. Men are prohibited from selling lottery tickets, and powder in certain districts, and bad meats, and contraband goods. Law which forbids one evil, may forbid and shut up another.

A vast amount of drunkenness, debauchery, villainy and crime would be prevented by a prohibitory statute; while no evil would ensue from it.

Without a prohibitory statute, a vast many young men will be made drunkards; families will be beggared; poor-houses filled; bloody deeds committed; and, in 1851 as in 1849, 39,441 persons may in 23 counties in the State of New-York, be committed to prison for crimes committed in a state of intoxication.

If I do not vote prohibition, I am guilty of all the evil which the traffick inflicts. The blood of fathers, the blood of mothers, and the blood of innocents will be in my skirts.

If sober men are safe while the traffick is permitted, there is a large class which are not, where no resistance can be made; and hundreds, who now are called sober men, may, in a few months, fill a drunkard's grave.

The traffick proves a scourge to venders as well as to consumers—a large portion of these become paupers, criminals and drunkards. For their sake, I vote prohibition.

The traffick robs men of health, happiness and property, fills up poor-houses, jails and insane asylums, and cuts off many days. If I act for the good of the community, I must vote prohibition.

Numerous wives wish it stopped.

Numerous children need it stopped.

Reformed men can be safe only when it is stopped.

Were it stopped, every drunkard, now a nuisance and a curse, might soon be reformed, and be useful and happy.

Were it stopped, we might never see another drunkard.

The traffick ruins the souls as well as the bodies of men, and sends thousands to the pit. I vote a chain for the great dragon, that he devours no more.

The traffick is the scourge of foreign missions, and should, for the sake of the heathen, be shut up. It will be shut up in the millennium. If I can, I will do it now.—*Temp. Journal.*

A SECRET FOR BEING HAPPY.

An Italian bishop who had struggled through many difficulties without repining, and been much opposed without manifesting impatience, being asked by a friend to communicate the secret of his being always so happy, replied, "It consists in a single thing, and that is, making a right use of my eyes." His friends, in surprise, begged him to explain his meaning. "Most willingly," replied the bishop. "In whatsoever state I am, I first of all look up to heaven, and remember that my great business on earth is to get there. I then look down upon the earth, and call to mind how small a space I shall soon fill in it. I then look abroad on the world, and see what multitudes are, in all respects, less happy than myself. And thus I learn where true happiness is placed, where all my cares must end, and how little reason I ever have to murmur, or to be otherwise than thankful. And to live in this spirit is to be always happy."

POSTHUMOUS INFLUENCE.

It was a striking remark of a dying man, whose life had been, alas! but poorly spent, "*Oh that my influence could be gathered up, and* BURIED *with me.*" It could not be. That man's influence survives him. It still lives, is still working on, and will live and work for centuries to come. He could not, when he came to die, and perceived how sad and deleterious his influence had been, put forth his dying hand and arrest that influence. It was too late. He had put in motion an agency which he was altogether powerless to arrest. His body could be shrouded and coffined, and buried out of sight, but not his influence. For that, alas! corrupt and deadly as it is, there is no shroud, no burial. It walks the earth like a pestilence—like the angel of death, and *will* walk, till the hand of God arrest and chain it.

Let us be careful what influence we leave behind us. For good or for evil we shall and must live and act, on the earth, after our bodies have returned to dust. The grave, even so far as this world is concerned, is not the end of us. In the nature of things it cannot be. We are, every one of us, doing that every day, every hour, which will survive us, and which will affect, for good or for evil, those who come after us. There is nothing we are more prone to forget and disregard, than our influence upon others; yet there is nothing we should more dread—there is nothing for which we must hereafter give stricter and more solemn account.—*Congregationalist.*

TRUST GOD.

I could not write down twenty cases, says a pious man, when I wished God had done otherwise than he did; but which I now see, had I my own will, would have led to extensive mischief. The life of a Christian is a life of a paradoxes. He must lay hold on God, he must follow hard after him; he must determine not to let him go. And yet you must learn to let God alone. Quietness before God is one of the most difficult of all Christian graces—to sit where he places us; to be what he would have us be, and this as long as he pleases.

WIRE FENCE.

I have put up about 100 rods of wire fence, five strands high. I set chestnut posts at the ends or corners of the lines, and braced them. Having a lot of chestnut rails on hand, I cut them in two each making two stakes, which I set apart the distance of a rail's length. I put my bottom wire 12 inches from the ground, and each wire about 9 inches from the one below it, which makes the fence 4 feet high. I used about half No. 10 and half No. 9 wire annealed. The fence all set and completed, cost me about 37½ cts. per rod. Were I to set more, I should use no wire finer than No. 9, of good quality. I feel quite confident in regard to my No. 9 wire, but of the No. 10 I am not so confident. It needs to be proved. After setting it, my men drove some cows against it, but it brought them up, and no damage to the wire.—*Cor. Cultivator.*

Children's Column.

FOR THE N. Y. EVANGELIST.

THE TRIUMPH.

BY WM. OLAND BOURNE.

In the proud days of the Roman Empire, when her Cæsars, and Antonys, and Scipios went forth at the head of almost innumerable armies, to carry carnage and the devastations of war to almost every nation of the known world, the reports of their successes and defeats were looked for with great interest. Whenever a general was successful in his battles with the enemy, his return was expected with delight, and the Senate often decreed what was called a "Triumph"—a grand triumphal procession, in which the Senators and officers of the government, the army, and the people took part, and in which every invention of art was brought out, to lend splendor and magnificence to the occasion. The city was full of joy—every person tried to surpass his neighbor in paying honor to the successful conqueror and the patriotic hero—captive kings being sometimes led on foot behind his chariot.

In reading the account of one of these triumphal entries, I fell into a sort of meditative humor, and a dreamy haziness came over my fancy. I thought I was walking in the streets of the Queen City of the world, and on turning into the Appian Way, I saw a great stream of Romans pouring along the broad avenue, to meet Scipio on his return from his expedition into Africa.

Choosing a position on the lofty stairway of one of the temples, I waited some time until the procession drew near. The broad avenue was filled with one unbroken mass of people, who slowly moved onward towards the gates of the city. In the distance, the loud and tumultuous shouts of the vast multitude were mingled with the shrill peal of the trumpet and the roll of drums, while the tall and imposing banners and standards, jeweled and decorated, flashed in the sunlight, and flaunted to the stirring of the breeze.

Slowly and with measured tread, at last the procession reached the spot where I stood, and I watched closely the imposing pageant. In front a body of horsemen, with spears whose polished steel threw back the sunlight, mounted on fiery horses trained to war, pranced and wheeled along, while behind them the Roman Senate, seated in splendid chariots, received the applause of the people. Next, seated in a grand triumphal car, in which art seemed to have run into a lavish extravagance of richness and decoration, came SCIPIO, the great general who was the object of admiration and attraction to all. Whenever he was first seen by each new group of the throng, a loud burst of cries rent the air, and incessant cheers and plaudits followed in his path.

Immediately behind his car there walked three captive kings whom he had made prisoners, and I looked for the great Carthagenian general, HANNIBAL, but he was not there. Several princes, and a large number of generals and distinguished officers kept company, while a body of many thousand prisoners, chained two and two, came sadly and despondingly in their rear.

As soon as these had passed, the Roman army appeared; and now the people broke out anew in loud and constant greetings and applause. These were the men who had achieved the conquests they were celebrating—these were the men who had attacked the Carthagenians, overthrown the city, crucified thousands of the principal men and women, cruelly butchered the old and young, and pillaged and destroyed the houses and temples, until Carthage was but a shadow of its recent glory. The eyes of the people seemed to flash with malignity and rage against the Carthagenians who had been subdued, while they proudly cheered the conquerors.

Thousands of citizens fell in the rear to swell the procession, and as they drew near, and I saw the women and children who were looking at the pageant with delighted eyes, I looked beyond them to see how far they reached. I was startled with the sight that presented itself, for as soon as they had passed, I saw a body of many thousands of bleeding and mangled soldiers, whose wounds were yet unhealed, coming along, striving hard to keep pace with the rest. The most frightful objects presented themselves: some were hobbling along with a staff, having but one limb—others had only part of an arm—some showed nothing but the stump of the shoulder—some had not a feature of their faces left, the horses having trampled upon them on the field of blood. Others were shrieking and writhing with untold pain and agony—some looked as though they were dead, yet carried along by an unseen power which kept them in the crowd, while rattling and treading after them there came an unbroken line of ghastly skeletons!

I felt sick at heart at the spectacle, and would have turned away, but a spell bound me to the spot till all had passed. Wailing and weeping fell on my ear, and there appeared a countless number of women, who had lost their husbands and their sons in the battles of the conqueror. Blinded with tears, heart-broken with anguish, they followed, heaping reproaches on the name of Scipio. Their children, holding each other or their mothers by the hands, mingled their piteous cries with the wails of the bereaved widows, while the women and children of the butchered and crucified Carthagenians rent the air with prayers to their gods for vengeance on the Romans.

Terrified, and with a heart burning with fire and bursting with emotion, I hastened from the spot, satisfied with a view of one triumph of the victorious soldier. The setting sun was just dropping down behind a veil of gorgeously tinted vapors that floated on the edge of the distant horizon, and its light spoke to me a promise of the brighter day when Love shall fill every heart, and Peace, like a holy incense, shall wake up on the altar of every human soul.

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New-York, Aug. 25th, 1850. 1067—13t

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Dr. Buckland, at a meeting of the British Association, said, he had never been so much astonished in his life by the powers of any man, as he had been by the geological descriptions of Mr. Miller. That wonderful man described these objects with a facility which made him ashamed of the comparative meagreness and poverty of his own descriptions in the "Bridgewater Treatise," which had cost him hours and days of labor. *He would give his left hand to possess such power of description as this man;* and if it pleased Providence to spare his useful life, he, if any one, would certainly render the science attractive and popular, and do equal service to theology and geology.

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and are prepared to serve their customers with Marseilles and Toilet Quilts, Window Drapery Muslins, of which they have very large and splendid assortments. Linen Sheetings and Shirtings, Damasks, Diapers, and Napkins, and indeed every kind of Linen Goods, which they ordered before the recent advances in prices, and will sell *full 20 per cent. below the usual rates.* Also, all kinds of plain Cotton Goods, together with Woolen Blankets and Quilts, Flannels, Canton Flannels. And, in short, everything a lady or a family can want in the Dry Goods Line, including every kind and style of

MOURNING AND HALF MOURNING GOODS;

and a full and perfect assortment of Gentlemen's Under Shirts, Drawers, Scarfs and Cravats, Silk and Linen Pocket Handkerchiefs, Gloves, Suspenders, Hosiery, Broadcloths, Cassimeres, Vestings, &c. &c. at prices far below the usual rates of Gentlemen's Furnishing Stores.

Oct. 30th, 1850. 1075—4t*

BRADBURY'S SABBATH SCHOOL MELODIES.

THE BEAUTIFUL and appropriate Music in "BRADBURY'S SABBATH SCHOOL MELODIES," and the very low price at which it is sold, is giving the book a very general introduction into Sabbath Schools in all parts of the country.

Superintendents and Leaders of singing who have not yet examined it are furnished with a copy, free of charge, for examination.

The book contains 144 pages, and is sold at 12½ cents by the quantity. Orders answered from the Depository of the American S. S. Union in New-York, or by the Publishers,

MARK H. NEWMAN & CO. 199 Broadway.

New-York, Sept. 10, 1850. 1068—tf

BLOOMFIELD INSTITUTE.

THE WINTER SESSION of this Institution will commence on the first Monday in November next.

Circulars containing particulars may be had at the Bookstore of M. W. Dodd, Brick Church Chapel, New-York; or on application to the Principal. ☞See advertisement in the Evangelist of Sept. 12th.

E. SEYMOUR.

Bloomfield, N.J. Sept. 25, 1850. 1070—tf

COMMUNION FURNITURE.

FLAGONS, Tankards, Goblets and Plates; also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at 6 Burling Slip, by LUCIUS HART, (Late Boardman & Hart.)

073—1y*

"THE ALPINE GLEE SINGER"

BY WILLIAM B. BRADBURY, contains upwards of 300 pages of the most beautiful Glee Music ever published in this country.

A CHEAP EDITION.

To meet the wants of Choirs and Musical Societies, and at the solicitation of numerous teachers, we have issued an edition of the "Alpine Glee Singer" in plain binding at a reduced price.

The leading features of this new and popular book are: a great variety of new and beautiful Swiss Melodies harmonized; Alpine and Tyrolese Melodies, the choicest variety ever presented to American singers; Popular German People's or Students' Songs, in parts, from the pens of eminent modern German composers; Popular Songs harmonized—a variety of the most popular English, Scotch, and American songs harmonized; Original Pieces of the Author's choicest secular compositions; Highly Finished Pieces—a select number of highly finished four-voice compositions by Mendelssohn, Hauptmann, Kreutzer, and others; Operatic Melodies—a choice variety of light, favorite operatic melodies harmonized; Flora's Festival—a Cantata, re-arranged and harmonized for Adult choirs and classes, complete in itself as a Musical Recreation, and equally beautiful as disconnected four voice songs, solos, &c.; Vocal Exercises, &c.

In addition to the above will be found a full set of Vocal Exercises for choirs and singing classes, chiefly from Panseron, together with Lablache's celebrated instructions for the cultivation and management of the voice, the whole constituting a work for all classes of singers, we believe "not a little in advance of anything of the kind that has appeared in this country."

The book is for sale in Detroit by A. M'FARREN; Cleveland, S. BRAINARD; Chicago, S. C. GRIGGS & Co.; Cincinnati, WM. H. MOORE & Co.; and by Booksellers generally.

M. H. NEWMAN & CO. Publishers, 199 Broadway, New-York.

1068—tf

M. A. & S. ROOT'S

DAGUERREOTYPE SALOONS, southwest corner of Broadway and Franklin street. M. A. & S. ROOT, celebrated for years as Daguerrian Artists in Philadelphia, have opened a magnificently furnished Suite of Rooms, in the most fashionable part of the city, (No. 363 Broadway, corner Franklin street) where, having an *admirably arranged light,* they flatter themselves that they will be able to furnish Daguerreotype Likenesses equal in finish, accuracy and effect, to *anything of the kind in the world.* They have received six Medals from the various Institutes and Fairs of our country, for their superior productions. They invite the public to visit their Rooms, and examine their Gallery of Likenesses of the most distinguished people.

Oct. 15th, 1850. 1073—13t

AYER'S CHERRY PECTORAL,

FOR THE CURE OF COUGHS, COLDS, HOARSENESS, BRONCHITIS, WHOOPING-COUGH, CROUP, ASTHMA, AND CONSUMPTION.

The uniform success which has attended the use of this preparation—its salutary effect—its power to relieve and cure affections of the Lungs, have gained for it a celebrity equaled by no other medicine. We offer it to the afflicted with entire confidence in its virtues, and the full belief that it will subdue and remove the severest attacks of disease upon the throat and Lungs. These results, as they become publicly known, very naturally attract the attention of medical men and philanthropists everywhere. What is their opinion of Cherry Pectoral may be seen in the following:—

Valentine Mott, M.D., Professor Surgery Medical College, New-York, says: "It gives me pleasure to certify the value and efficacy of Ayer's Cherry Pectoral, which I consider peculiarly adapted to cure diseases of the Throat and Lungs."

The Rt. Rev. Lord Bishop Field writes in a letter to his friend, who was fast sinking under an affection of the Lungs:—"Try the Cherry Pectoral, and if any medicine can give you relief, with the blessing of God that will."

Chief Justice Eustis, of Louisiana, writes "That a young daughter of his was cured of several severe attacks of Croup by the Cherry Pectoral."

ASTHMA AND BRONCHITIS.

The Canadian Journal of Medical Science states, "That Asthma and Bronchitis so prevalent in this inclement climate, has yielded with surprising rapidity to Ayer's Cherry Pectoral, and we cannot too strongly recommend this skillful preparation to the Profession and public generally."

Let the relieved sufferer speak for himself:—

HARTFORD, Jan. 26th, 1847.

Dr. J. C. Ayer—Dear Sir: Having been rescued from a painful and dangerous disease by your medicine, gratitude prompts me to send you this acknowledgment, not only in justice to you, but for the information of others in like affliction.

A slight cold upon the lungs, neglected at first, became so severe that spitting of blood, a violent cough and profuse night sweats followed and fastened upon me. I became emaciated, could not sleep, was distressed by my cough, and a pain through my chest, and in short had all the alarming symptoms of quick consumption. No medicine seemed at all to reach my case, until I providentially tried your Cherry Pectoral, which soon relieved and now has cured me.

Yours with respect,
E. A. STEWART.

ALBANY, N.Y., April 17th, 1848.

Dr. Ayer, Lowell—Dear Sir: I have for years been afflicted with Asthma in the worst form; so that I have been obliged to sleep in my chair for a larger part of the time, being unable to breathe on my bed. I had tried a great many medicines to no purpose, until my Physician prescribed, as an experiment, your Cherry Pectoral.

At first it seemed to make me worse, but in less than a week I began to experience the most gratifying relief from its use; and now, in four weeks the disease is entirely removed. I can sleep on my bed with comfort, and enjoy a state of health which I had never expected to enjoy.

GEORGE S. FARRANT.

Prepared by J. C. AYER, Chemist, Lowell, Mass.

Sold in New-York, at wholesale and retail, by A. B. & D. Sands, Rushton, Clark & Co., and by druggists and dealers in medicines generally throughout the country.

New-York, Oct. 14th, 1850. 1073—13t*

YOUNG LADIES' INSTITUTE

PITTSFIELD, MASS.—Rev. W. H. TYLER, A.M. Principal. The Anniversary Address, after the usual Examination, will be delivered at the Chapel of the Institute, on Thursday the 26th inst. by the Rev. William M. Rogers, of Boston.

The winter session of five months will open on the first Thursday in November.

The Principal or one of the Teachers will accompany pupils, as usual, to and from the Irving House, New-York, at the close and commencement of each session.

Copies of the Ninth Annual Catalogue may be had from E. H. Wilcox, U.S. School Agency, 293 Broadway, or from the Principal.

Pittsfield, Sept. 16th, 1850. 1070—tf

TEMPERANCE ALMANAC.

THE AMERICAN TEMPERANCE UNION have just published, and offer for sale at 149 Nassau street, a valuable Temperance Almanac. Booksellers and friends of Temperance are invited to call and order. No better thing can be done for the cause, than to place a copy in every family. 1072—6t

A. J. CASE,

SEXTON OF THE SEVENTH PRESBYTERIAN CHURCH, and Undertaker in General—Ware-room No. 146 *Broome street,* corner of Ridge, New-York.

Interments procured in Greenwood, Cypress Hills, Rockland, Oak Hill, and all other Cemeteries in the city and country. Burial Lots for sale. Metallic Air-Tight, Lead and Ice Coffins, and every necessary article supplied at the shortest notice.

Oct. 8th, 1850. 1072—13t*

HYMNS FOR SCHOOLS.

MARK H. NEWMAN & CO. 199 Broadway, New-York, have recently published the following work: "HYMNS FOR SCHOOLS, with appropriate SELECTIONS from *Scripture,* and TUNES suited to the metres of the Hymns, by Charles D. Cleveland," author of the "Compendium of English Literature."

This book has been prepared to meet the wants of that large and constantly increasing number of schools in our country, that make singing a part of their morning exercises. It contains a hymn for every day in the year, introduced by one or two verses from Scripture in harmony with the sentiments of the hymn, while at the end of the book are twenty-one hymns for occasional use, and forty-two tunes of standard character, and such as have long been favorites in the Christian church. The book is thus complete in itself, and is in every way admirably suited to the purpose for which it is designed; and has already been introduced into some of the best schools of our country. The Publishers feel great confidence in recommending this book, and will be happy to furnish copies of it to teachers for examination. The book is beautifully printed, and neatly and substantially bound, and with a very low price. Oct. 7. 1072—6t

GOOD AND CHEAP JOB PRINTING.

JOHN A. GRAY, 79 FULTON STREET, corner of Gold, having greatly enlarged his establishment, is supplied with facilities equal to any in the city, for the speedy execution of orders in every branch of PRINTING, on the most reasonable terms.

For Card and Job Printing, he has every variety of the latest styles of Types, Ornaments, Borders, &c. &c. and for Newspaper, Book and Magazine work, immense founts of type, and experienced, careful, and expert workmen.

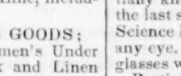
He will continue to give his personal attention to the printing of NEWSPAPERS, MAGAZINES, QUARTERLIES, SERMONS, ORATIONS, ANNUAL REPORTS, ADDRESSES, CATALOGUES for Colleges, Libraries, and Sunday Schools, MINUTES of Synods, Assemblies, and Associations, CONSTITUTIONS and BY-LAWS of Societies, and MERCANTILE and COMMERCIAL Printing in general.

☞His CARDS, LABELS, BILL-HEADS, CIRCULARS, and PROGRAMMES are said to be unsurpassed.

JOHN A. GRAY,

1056—52t* 79 Fulton st. corner of Gold.

IMPROVE YOUR EYES.



M. WISE, OPTICIAN, most respectfully informs the citizens of New-York and the public in general, that he has located himself in this city, at 437 Broadway, for the last eight years, where may be found a large and complete assortment of Spectacles and Eye-Glasses, in gold, silver, and steel frames.

M. W. would also remind the public, to whom he is partially known by his annual visits to Saratoga Springs for the last sixteen years, that by his knowledge of the Optical Science he is enabled to determine the Glasses suitable for any eye. Persons with weak eyes can be supplied with glasses which will greatly benefit and not strain the sight.

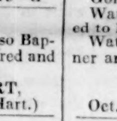
Particular attention is called to a new style of Perspective Ground Glass (which will answer both for reading or seeing at a distance,) of the finest flint, which, through their high polish and true ground, produce the purest vision, and have been highly recommended as the best, in their effect upon the eye, for preserving and improving the sight in continued writing and reading.

Short-sighted persons, and those operated upon for cataract can also be suited.

He inserts new glasses, of superior quality, in old frames, and solicits the patronage of all in want of his articles.

He warrants all Spectacles purchased of him to suit the sight for five years, or change the glasses without extra charge. 1071—13t*

FINE WATCHES,



JEWELRY, AND SILVER WARE.—The subscriber is selling all descriptions of fine Gold and Silver Watches, Jewelry and Silver Ware, at retail, very low.

Fine Gold and Silver English Patent Lever Watches.
Gold and Silver Detached Levers and Lepine Watches.
Fine Gold Guard, Fob and Vest Chains.
Gold Guard Keys, Fob Keys and Seals.
Gold and Silver Pencils, and Gold Pens.
Ladies' Bracelets, Gold Lockets and Thimbles.
Ladies' and Gentlemen's Breast Pins & Gold Spectacles.
Sterling Silver Spoons, Cups, Forks, etc.
Gold Watches as low as $20 to $25 each.

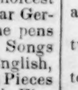
Watches and Jewelry exchanged. All Watches warranted to keep good time, or the money returned.

Watches, Clocks, and Jewelry repaired in the best manner and warranted, at much less than the usual prices.

GEO. C. ALLEN, Importer of Watches, and Jewelry, Wholesale and Retail,

Oct. 3. 1020—tf 51 Wall street, up stairs.

CHURCH BELLS & TOWN CLOCKS.



AN EXPERIENCE of more than twenty-five years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells constantly on hand, and Peals of any number furnished. Those of Trinity church, New-York, were completed at this foundry, also the Fire Bells, which are the largest ever cast in this country.

For several years past the highest premiums have been awarded by the N.Y. State Fairs and American Institute.

925 Bells, averaging 537 lbs. each, were cast during the two past years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke, Frame and Wheel, complete, can be furnished, if required.

☞Theodolites, and all kinds of Leveling and Surveying Instruments, on hand.

ANDREW MENEELY.

West Troy, March, 1849. 994—tf

BROWNVILLE FEMALE SEMINARY.

MISS MARY F. BLOOMFIELD, Principal; A. S. HOSKINS, G. BUTLER, F. A. CROSS, Assistants; Mrs. Cornelia W. Butler, Matron.

The Seminary is located in the village of Brownville, occupying the spacious mansion and grounds, of the late Major Brown. The trustees feel great confidence in commending it to the patronage of the public, and believe it offers inducements equal to any in the State for acquiring a thorough and finished education. Boarding scholars are constantly under the care and supervision of both the Principal and Matron.

The Terms will be two, of twenty-two weeks each, commencing the first Wednesday of May and November of each year.

The charge for Boarders is $140 per year, which includes Tuition, Board, Washing, use of Rooms, Fuel and Lights, and all the advantages of the Institution, without any extra charge, except for Music, the Languages, and Drawing.

Music, including use of Piano, ten dollars per quarter, of eleven weeks.

French, Spanish, Latin, and Drawing, $5 each, per quarter.

The charge for Day Scholars is $30 per year, in the three upper classes, $20 in the primary class.

Payments to be made one-half at commencement and one-half at the end of the term.

By order of the Board,
F. W. ANDREWS, Secretary.

Brownville, Jeff. Co. Aug. 1850. 1065—tf

DEATH ON THE PALE HORSE.

THIS SPLENDID PAINTING of Wm. Dunlap, Esq. the great American artist, is now being exhibited at Stoppani's Hall, corner of Broadway and Walker street. Language cannot express the sublime and beautiful effect of this noble production. It has been highly commended by Teachers, Professors of Colleges, Clergymen and others of the purest taste, as the most glorious moral representation of the Age, impressing the most careless mind with a lofty, vivid sense of the sublime subject it is intended to portray. Open to the public from 9 A.M. to 10 P.M. The Rev. Mr. GONSALVES will lecture on the subject—Afternoons, at 3 o'clock, and Evenings, at 8 o'clock: Æolian Pianos will be used by a fine performer during the exhibition.

Sabbath and Day Schools admitted on reasonable terms, and explanations given on the painting. Tickets 25 cents, Children 12½ cents. 1075—3t*

N.Y. PRICES CURRENT.

Corrected carefully every week for the Evangelist

☞ *Duties payable in cash. Goods stored to be sold at public auction at the end of one year. The ton in all cases to be 2240 lbs.*

ASHES. Duty 20 per cent. ad val.
Pot, 1850, 100 lbs. 6.12½a—.
Pearl, 1st sort, '49 5.75 a5.81½

BEESWAX. Duty 20 per cent. ad val.
American yellow, lb. 23½a25

BREAD. Duty 20 per cent. ad val.
Pilot, lb. 3½a—
Fine Navy 2½a—
Navy 2¼a—
Crackers 4½a 4¾

CANDLES. Duty 20 per cent. ad val.
Mould, tallow, lb. 10 a13
Sperm — a44
Do. Judd, Kingsland&Macy's pat. 50 a—
Adamantine 26 a33

COAL. Duty 30 per cent. ad val.
Liverpool, chal. 8.00 a 8.25
Newcastle, crse -.— a -.—
Scotch -.— a -.—
Pictou&Sidney -.— a -.—
Anthr. 2000 lbs. 6.00 a 6.50

COCOA. Duty 10 per cent. ad val.
Maracaibo, lb. — a—
St. Domingo 5½a 5¾

COFFEE. Duty: in Amer. vessels from place of growth free; otherwise 10a20 per cent. ad val.
Java white, lb. 12½a13
Do. green — a—
Sumatra — a—
Laguayra 10½a11½
Brazil 9½a11¼
St. Domingo, cash 9¼a10

COPPER. Duty: Bolts and Braziers' 20; Pig, Bar and Old, 5 per ct. ad val.; Sheathing, free.
Sheathing, New, lb. 21 a—
Do. Old — a18½
Do. Yellow 16½a17
Pig, Peruvian 17½a—
Bolts 24 a25

DIAPER. Duty 20 per cent. ad val.
Russia, broad, pce. 1.85 a1.90

DOMESTIC GOODS.
Shirtings, brown⅞, yd 5 a 6
Do. bleached 6 a 7½
Do. S.I. do. 7 a 9
Sheetings, brown 4-4 6 a 8
Do. do. 5-4 10 a12
Do. bleached 4-4 6 a 9
Do. do. 5-4 12 a16
Calicoes, blue 8 a10
Do. fancy 6 a10
Drillings, brown, Suff 7¼a 8
Kentucky Jeans 20 a30
Satinets 35 a60
Checks, 4-4 7 a10
Cotton Osnaburgs, So 8 a 9
Cotton Batts 7 a10
Cotton Yarn, 5a13, lb 18 a—
Satinet Warps, yard - a -

DRUGS & DYES. Duty: Nutgalls, Madder and Shellac 5; Cochineal, crude Brimstone, Flor. Sulphur, Borax and crude Camphor 25; refined Camphor 40; all the others 20 per cent. ad val.
Aloes, lb. 8½a 9
Alum — a 2½
Brimstone, roll 2½a –
Do. flor sulphur 3¼a 3½
Do. crude, ton 30.00a32.50
Borax, refined, lb. 18½a 19
Camphor, crude 23 a 24
Do. refined 32 a 33
Castor Oil, gal. 1.37½a1.50
Cham'ile flowers, lb 35 a 45
Cochineal, Mex. 1.00 a1.05
Do. Honduras 1.05 a1.10
Copperas, Eng. — a 90
Do. American 1.00 a1.06
Epsom Salts 2 a 2½
Ginseng, cash 34 a 36
Iodine, English 3.75 a4.00
Ipecacuanha, Braz. 2.25 a2.37½
Jalap 60 a 62½
Madder, ombro 10 a 10½
Do. French 15 a —
Nutgalls, blue Alep. 21 a 23
Quicksilver, cash 1.07½a-.—
Rhubarb, E.I. 30 a 75
Sal Æratus, cash 5 a 6
Sarsaparilla, Hond. 30 a 33
Do. Mexican 15 a 16
Shellac 11 a 14
Snakeroot, Va. 18 a 20
Vitriol, blue 7½a –

DYEWOODS. Duty 5 per cent. ad val.
Brazilletto, ton 30.00 a35.00
Camwood 100.00a115.00
Fustic, Cuba 24.00 a28.00
Do. Tampico — a24.00
Do. Tobasco 21.00 a22.00
Do. Savanilla 17.00 a17.50
Logwood, Cpy. 23.00 a26.00
Do. St. Dom. 14.00 a14.50
Do. Jamaica 13.00 a13.50
Nica'gua, Bon. 25.00 a30.00
Do. Hache 40.00 a45.00
Do. Lima 72.50 a75.00
Sapan Wood — a60.00

FEATHERS. Duty 25 per cent. ad val.
Live geese, lb. 34 a36
Do. Tennessee 27 a29

FISH. Duty 20 per cent. ad val.
Dry Cod, cwt. 2.50 a 2.62½
Dry Scale 1.25 a 1.50
Pickled Cod, bbl. 3.25 a 3.37½
Salmon, pickled 13.50 a—.—
Do. do. tce 18.00 a—.—
Mackerel—
No.1, Mass. bl 9.50 a 9.75
No.1, Halifax —.— a—.—
No.2, Mass. 8.25 a 8.50
No.2, Halifax —.— a—.—
Do. No. 3 5.25 a 5.62½
Shad—
Ct. No.1, hf.bl. 7.25 a -.—
Do. No.2 6.12½a 6.25
Southern 9.25 a 9.50
Herring, pkd, bbl. 3.75 a -.—
Do. scaled, box 55 a —
Do. No. 1 30 a —
Do No. 2 — a —

FLAX. Duty 15 per cent. ad val.
American, lb. 8½a -

FLOUR & MEAL. Duty 20 per cent. ad val.
Inspected fine -.— a-.—
State, com. brands -.— a4.62½
Do. straight do. -.— a4.68¾
Do. favorite do. 4.75 a-.—
Ohio&In. mxd do. 4.68¾a-.—
Michigan do. do. 4.68¾a-.—
Do. straight do. 4.68¾a4.75
Do. fancy do. 4.75 a4.81¼
Genesee, pure 4.93¾a5.00
Ohio, fancy brands 5.12½a5.37½
Genesee do. do. 5.12½a5.31¼
Ohio, extra do. 5.37½a5.62½
Genesee do. do. 5.50 a6.50
Rich'd City Mills -.— a-.—
Brandywine 5.12½a5.25
Georgetown 5.00 a5.12½
Alexandria 5.00 a5.12½
Baltimore Hwd. st 5.00 a5.12½
Richm'd country 5.00 a5.12½
Petersburg city 5.00 a5.12½
Fredericksburg 5.00 a5.12½
Rye Flour 3.25 a3.37½
Corn Meal, Jersey 3.09 a3.12½
Do. B'ndywine 3.25 a3.37½
Do. do. punch. 15.50a—.—

FRUIT. Duty: Oranges, Lemons and Green Fruit 20; Nuts, and Grapes not dried, 30; Preserved Fruit or Sweetmeats, and Dry Fruit of all kinds, 40 per cent. ad val.
Raisins, Sun, cask -.— a-.—
Do. bunch, box -.— a2.00
Do. cluster -.— a-.—
Currants, Zante 7¼a 7½
Citron 17½a 19
Almonds, Mar's, sft 18 a 19
Do. Ivica, soft sh. — a 16½
Do. shelled 21 a 22
Figs, Turkey — a —
Pecan Nuts — a –
Ginger, Can. case 8.00 a8.50

GRAIN. Duty 20 per cent. ad val.
Wheat, wh. Ge. bh. 1.12½a1.16
Do. Ohio 1.00 a1.04
Red&mxd west — a —
Southern 90 a1.00
Rye, northern 80 a —
Corn, Jer.& nor. yel. 70 a 71
South. mxd&wh. — a —
South. yel. 70 a —
Western flat yel. — a —
Western mixed 69 a 70
Barley, western 83 a 91
Oats, northern 40 a 41½
Do. Jersey 37 a 39
Peas, blk eyed, 2bh -.— a-.—

HIDES. Duty 5 per cent. ad val.
R.G.& B. Ayres, lb. 14½a 14¾
California — a 10
Matamoros — a 12½
Dry southern — a 10½
Calcutta Buffalo 6¼a 8
Do. dry, piece 85 a1.00
Do. green salted 1.08 a1.15

HONEY. Duty 30 per cent. ad val.
Cuba, gallon — a60

HOPS. Duty 20 per cent. ad val.
1850, lb. 14 a17

IRON. Duty 30 per cent. ad val. We quote wholesale store prices. Cargoes and entire invoices are sold at lower rates. Our quotations for Bar are for the common, ordinary sizes—the larger and smaller sizes are charged at extra prices.
Pig, En&Sc. ton 22.00a 22.50
Do. Am. No.1 22.00a 23.00
Do. Am. com. 21.00a 22.00
Bar, Norway 105.00a107.50
Do. Rus. PSI 95.00a —.—
Do. Rus. NS —.—a —.—
Swed. ord. szs 85.00a 87.50
Amer. rolled 55.00a —.—
Eng. refined 55.00a —.—
Eng. com. 40.00a —.—
Sheet, Russia, lb. 13½a 14
Do. Eng.&Am. 3¾a —
Boiler Plate, 1st qu 5¼a —
Do. 2nd qual. 4½a 4¾
Hoop, E&A. cwt 4.00 a 5.00

LEAD. Duty 20 per cent. ad val.
Missouri, 100 lbs. -.— a4.77½
Spanish 4.55 a4.60
Bar, lb. — a 5
Sheet and Pipe — a 5

LEATHER. (SOLE.) Duty 20 per cent. ad val.
Oak, sla'ter, light, lb. 23 a26
Do. middle 20½a22½
Do. heavy 19½a21
Do. dry hide 17 a21
Do. Ohio 20 a23
Hemlock, light 14½a16
Do. middle 14½a16
Do. heavy 13 a14½
Do. damaged 12 a13½
Do. poor do. 9½a10½

LIME. Duty 10 per cent. ad val.
Rockland, bbl. — a 85

MOLASSES. Duty 30 per cent. ad val.
N. Orleans, newcr. gal 28 a31
Porto Rico — a—
Trin. & Cuba musc. 23 a25

OILS. Duty: Palm 10; Olive 30; Linseed, Sperm (foreign fisheries) and Whale or other Fish (foreign) 20 per cent. ad val.
Florence, 30fl. box 4.00 a4.06¼
Olive, 12bots. bkts 2.75 a2.87½
Do. in casks, gal. 90 a 95
Palm, lb. 6¼a 6½
Linseed, city, gal. 77 a 78
Do. English 77 a 78
Whale 52 a 55
Do. refined sum 60 a —
Do. ref. winter — a 65
Sperm, crude 1.25 a1.26
Do. winter unbl 1.27 a-.—
Do. spring do. — a-.—
Elephant, ref. blchd 68 a 70
Lard Oil, fall&win. 65 a 75

PLASTER PARIS. Duty free.
Blue & white, ton 2.00 a2.62½

PROVISIONS. Duty: Cheese 30; all other 20 per cent. ad val.
Beef, mess, bbl. 7.00 a 7.37½
Do. prime 3.75 a 4.00
Pri. mess, tce 15.50 a17.50
Pork, mess, O. bl — a11.00
Do. prime, O. 8.37½a -.—
Do. pri. mess — a—.—
Lard, Ohio prime, lb 7¼a 7¾
Hams, pickled 6 a 6½
Do. smoked 7½a 9½
Shoulders, pickled 4 a 4½
Do. smoked 4½a 5
Beef Hams, bbl. 12.00 a-.—
Beef, smoked, lb. 8 a 8½
Butter, State, p'me 16 a 17
Do. do. fair 13 a 15
Do. do. inf. 9 a 11
Do. Ohio 9 a 11
Cheese 5½a 6½

RICE. Duty 20 per cent. ad val.
Ord. to fair, 100lbs. 3.25 a3.37½
Good to prime 3.50 a3.75

SALT. Duty 20 per cent. ad val.
Turks Island, bushel 21 a 22
St. Martins 18 a 19
Liv'pool grd. sack 1.00 a1.02½
Do. fine 1.30 a1.35
Do. do. Ashton's 1.50 a1.55

SEEDS. Duty: Clover and Timothy free; Flax Seed 20 per cent. ad val.
Clover, lb. 7 a 8
Timothy, tierce 14.00 a17.00
Flax, rough, bush 1.50 a -.—

SPICES. Duty: Pepper 30; all other 40 per cent. ad val.
Cassia, in mats, lb. 36 a 37½
Ginger, race 4½a 5
Mace 95 a1.05
Nutmegs, No. 1 1.15 a1.17
Pepper, Sumatra 7½a 7¾
Pimento, Jam. cash — a 14½
Cloves, cash — a 19

SUGARS. Duty 30 per cent. ad val.
St. Croix, lb. 7 a 7½
New-Orleans 6 a 7½
Cuba, muscovado 5½a 7½
Porto Rico 5½a 7½
Havana white 7½a 8½
Do. brown 6 a 7½
Stuart's dble ref. loaf 10 a—
Havemeyers & Moller's loaf — a—

WOOL. Duty 30 per cent. ad val.
Amer. Sax. fleece, lb. 44 a48
Do. full blood Mer. 40 a43
Do. ½ and ¾ Mer. 36 a38
Do. native & ¼ Mer. 32 a35
Superfine pulled, ctry 37 a39
No.1 pulled, country 34 a35
Superfine pulled, city 36 a38
No.1 pulled city, lmbs 33 a34
South Amer. washed 15 a18
Do. washed&pckd. 21 a23
Do. unwashed 9 a10
S.A. Cordova, washed 24 a25
Do. unwashed 12 a13
African do. 8 a15
Smyrna do. 16 a17
Mexican do. 16 a17

ZINC. Duty: in Pigs 5; in Sheets 15 per cent. ad val.
In sheets, lb. 5½a 5¾
Sheathing, V.M. 6½a 7

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